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THE NEEDS OF THE NATIONS

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[Address at National Laymen's Congress in Pittsburgh]

I believe we are standing at a great moment of history when over 220 laymen from 28 different denominations gathered from 30 states face the challenge of this Interchurch World Movement.

I believe that the war and its aftermath call us to enter this Interchurch Movement. I believe, secondly, that the whole situation of the home field in America calls us to enter this Interchurch Movement.

I believe, thirdly, that the present social and industrial situation in this country comes as a mighty call that we enter this Interchurch Movement. As I went around the world I found strikes in Japan, strikes in India, strikes in Egypt, strikes in Italy, in France, in England, in America. I came back to find more than two thousand strikes listed in the last six months in this country. Does not the present industrial situation call us unitedly to face this situation? Prof. W. I. King, of the University of Wisconsin, in his remarkable book on *The Distribution of Wealth and Income in the United States*, shows that approximately two per cent of us (and I am speaking here to many of us laymen who belong to that two per cent—I confess to belonging to it myself; I am not ashamed of the thrift of my father or my ancestors) two per cent of us laymen possess today in this land, over sixty per cent of the wealth of the country; while sixty-five per cent of the population possess only five per cent of the wealth.

And this two per cent of the population possesses, not only over sixty per cent of the wealth, but much more than sixty per cent of the machinery and the means of production, and the credit of the country and of the law-making power of the country. Power is concentrated in the hands of a few. This age-long social and industrial discontent has come to a head in this war. Vast forces have been released. This situation has got to be faced.

I believe, in the next place, that the whole foreign situation constitutes a call that we get together and face this world-task.

I was with our boys in France until almost the time of the armistice, and in the year after the armistice my regular work took me again across Asia and across Europe and around the world. I stood recently on three or four great mountain peaks of vision across

that continent of Asia. I stood there on the western hills above Peking, and I looked out toward Japan, that rudder of Asia. Japan is standing today at the crossroads, at the parting of the ways, at the second great crisis in her history. Japan has got to choose in Korea. She has got to choose in Shantung. She has got to choose in China, in her foreign relations and at home, and it will make a difference to us what Japan chooses. If some day 630,000,000 of that yellow race, forty per cent of the world population, should ever rise as a great godless materialism, as an armed militarism, it will affect the world. Today that possible "Yellow Peril" is our golden opportunity. We can Christianize our impact on those nations. Today we face the opportunity of Christianizing those lands.

I looked out from those western hills across China. I have just come back from the Republic. China is facing her great crisis. The government is threatened even with downfall, divided between the north and south in civil war, honeycombed with corruption and bribery. Confucianism, after three thousand years of trial, has failed to furnish a basis for national life that can stand the strain of the modern world.

I said to the leaders from the North and South of China, "What is to happen? One of four things will happen in China: first, your one last chance to set your own house in order and save the situation yourselves; or second, the government will fall; or third, Japan may try to take over; or fourth, China may pass into a temporary receivership under a league of nations or group of the powers to set her home in order. Which is it to be?"

The greatest statesman of them all said, "I wish it might be the first. I think it will probably be the last, a temporary receivership. Whichever it is, we have one last chance in the next decade or two to raise up an unselfish, honest, educated, Christian leadership," which is the only hope of saving that one-quarter of the human race in the Chinese Republic today in this crisis of its history.

Why, we have not learned how to run a republic in America; but imagine one-quarter of the human race suddenly plunged into a republican form of government without the preparation, the education, the Christianization to enable them to run that republic. Now our task in China. We go, not to be leaders,

but to make leaders. Our task in China is to raise up a new Christian leadership. I saw a young man years ago, as a mere stripling. I saw him a second time leading the fifteen thousand Chinese students who had gone over to Japan to try to learn the secret of her power and her material success. I saw him a third time as Mr. C. T. Wong, National Secretary of the Y. M. C. A. for all of China, over all foreigners, all the Christian forces of that organization. I saw him next, Vice President of the National Senate of the new Republic, trying to draw up the new constitution. I saw him last, a member of the President's cabinet. He had just left Paris, the leading spirit in China's delegation to the Peace Conference. He goes back as the leading Christian statesman of China, perhaps the coming first Christian president.

Those are the men that are the hope of China, and that is our work—to raise up a new leadership that will save that republic.

I passed on to India. I stood up in the Himalayas, that great ridge of snow, nearly thirty thousand feet high—the great backbone of the world. I looked down from the Himalaya ridge across the burning plains of India with their 315,000,000, one-fifth of the human race. I found India surging and seething with this new nationalism and patriotism and a demand for home rule, self-determination. Yet it is the most divided nation in the world, divided among eight of the world's great religions; a hundred and forty-seven different languages that cannot be understood by each other; two thousand different castes that cannot eat with each other or intermarry. And, yet, despite these divisions, her leaders are being fused together in one burning unit of a new national aspiration; and this year, in 1920, India comes out into a new form of responsible government or home rule on the instalment plan. As Britain hands over locally and provisionally most of her subjects to government under Indian ministers responsible to Indian Parliaments and an Indian electorate, the great question in India is, "Can Hinduism, can any of those eight non-Christian religions, produce a basis of national life that will stand the strain of modern life? Can it produce leaders honest, efficient, progressive, that can save India?"

The one desperate need of India is that Christian civilization which was brought to us from the East itself.

When I landed in India twenty-three years ago I began to work among a few of those sixty-thousand English-speaking students; bright, open-hearted, sympathetic, lovable boys. I remember three boys. The first boy is from a family of outcasts, so low that his people could not even enter the temples to worship the idols, had they desired to do so. Their shadow was polluted. They were outcasts.

That second boy was lower still—a Pariah. The dogs could go down the Brahman streets, but he could not.

Talk of poverty! I come back to this country with labor being paid ten dollars a day. I come back from India where the average income of nine-tenths of the population of that one-fifth of the human race is not ten dollars a day, not ten dollars a week, or a month, but ten dollars a year, or three cents a day.

That is poverty! And out of that abysmal poverty, and out of these sixty-five million untouchable outcasts came this poor Pariah boy.

The third boy was a young Syrian called Abraham.

I went back this year and looked up those three boys. The first boy had become Bishop Azariah, that young Christian statesman of the Anglican or Episcopal Church of England. I visited his diocese last Easter day. There I saw gathered sixty thousand Christians in that native state. I saw the transformation of character. I saw those people going dry, liquor being abolished; the introduction of schools and churches; of civilization. I saw his work.

The second boy had become the Moderator of the South India United Church that already unites in one body five different denominations—the Presbyterian, Congregational, Dutch Reformed, and several others—all in one; and he, the Moderator of the General Assembly, is the native leader.

The third boy, I found, had become Bishop Abraham, the Bishop of the Reformed Syrian Church. He asked me to come down to speak to his people. Away there under the palm trees on the shores of Travencore, miles from any railway, I addressed that convention. We have here today 221 laymen gathered as delegates. Those people had to walk—some of them had walked one hundred miles. How many had they gathered there? I have just come back from Des Moines, Iowa, from the Student Volunteer Convention, where seven thousand students from one thousand colleges were gathered in that great Coliseum; but there under those palm trees was an audience more than four times as great as those seven thousand in Des Moines. There were sitting in that convention thirty thousand Christians. Here were white-robed priests in their long robes; here was the young bishop with the headrest of Antioch where his people were first called Christians. And I saw that convention of a great church grappling with their responsibility, with the challenge after a thousand years of dead formalism to waken with a new passion for evangelism to save their own country, and they are awaking.

Three boys lead three great churches and others into a uniting, interchurch, nation-wide evangelistic campaign, to save their own people, rousing the laity to win their own friends, men of their own aims.

These Indians said, "We believe in one God and Father, one Lord, one spirit, one body, one baptism, one hope and faith and love, one great task of the Kingdom. Why should we go on propagating the sects and schisms, the denominations and divisions imported here by foreigners more than one hundred years ago? Why not get back to the unity and simplicity that is ours in Christ?"

They called a conference of their own. They got together. I saw them debate those points, and at last they drew up a basis of union to unite in one church and one body.

India is leading; China will come a close second; Japan is moving; there is a movement on in the near East. Why, some day

it may even get to us! (Laughter). But that is not part of the Interchurch Movement. There is the challenge of Christianizing India and of raising up a Christian leadership that is the only hope of that country as they come out into responsible government.

I went around to the Near East. I stood there on those walls and towers of Constantinople that for a thousand years was the Queen City of Europe, the bulwark of civilization. I looked out over the wreck of the Turkish Empire. I had just come up through the scenes of the Armenian massacres. Away there was the little Armenian Republic, shut in on three sides, and the month I was there, 15,000 more of them were killed. I can still see before me those refugees sleeping there on the ground in the moonlight. Five-sixths of the men had been killed. Here were two little boys sleeping in each other's arms. Here was a mother and three children left of that family; a mother and four children left in that family. Eight hundred thousand already killed, and the rest marked for slaughter if America or England will not lift a hand to save them. I can see before me still as I look down, that line of little girls, and I remembered my little girl at home. Every little girl in that line at the hospital violated and either diseased with syphilis or pregnant or tattooed for life by their Arab captors. I never expected to look upon little girls of eight, nine and ten that had been violated and left diseased, but I saw them with my own eyes.

I looked on little mission schools where every little girl had been dragged back from worse than death. I stood there at Konieh. You remember the Apostle Paul being driven out of Lystra, Derbe, and Iconium. There was a not unworthy successor of the Apostle in that single American woman, Miss Cushman. She stood alone through the war. The consuls and the soldiers had fled. She stood at her post. She went boldly to the Turkish governor who had come down redhanded from the slaughter of 25,000 Armenians and drove a bargain for her life—gave him one of her buildings. She was acting as consul for thirteen nations at once, handling all their war correspondence. With one hand she handled a million dollars to save the prisoners of those thirteen nations, including the whole of General Townsend's captured force at Kut-el-Amara—what was left of it. With the other hand she handled a million dollars to save the Armenians as they were driven through her city on the way to the desert to die. And there I saw that woman, with her churches, her schools, her orphanages, her hospitals, her vast relief work, trying to build up out of the wrecks of the massacre, a Christian civilization which should yet dominate the Near East.

I do not know whether America could take a mandate for that Near East, but that one American woman could take a mandate. If you give her one division of volunteer troops, one strong American bank to back her, that one woman could literally take it and rule it better than it has been ruled these last twelve centuries.

As I passed across Turkey there came in this last appeal from that little Armenian re-

public there. There are a million and a half today in as great danger as they have ever been; the problem unsolved, the situation unrelieved, and here is their last appeal to us. "Encouraged by the inaction and silence of the great powers, hordes of Turks have begun another invasion of our republic. The implacable enemy is massacring the villagers again and laying waste the land, and it is thus after the triumph of the Allies that we are left to face the foe alone."

We make this final appeal to the conscience of the civilized world, warning it of the danger of the final annihilation. I ask you today if this people, the first in all history to be Christianized as a whole, after twelve centuries of persecution, after five centuries of Turkish massacre, after an Allied victory that promised them so much, are we going to sit without lifting a hand, to see those people wiped out and done to death? And yet that is just what is going on, and what is going to be done if we do just what we are doing now.

Let me say this: I do not agree with it; I am ashamed even to repeat it; I deprecate it. But I must tell the truth. As I crossed Europe I found a revolution of feeling setting in against America. I said to them, "Why do you misunderstand? Why do you misjudge us? This is not the way you spoke of us a year ago when we were fighting the war." And this is what they said to me in substance in Europe:

"You in America, you said, entered the war not like others. You wanted no land, no money, no indemnities. You were going to fight for ideals. You were going to make the world safe for liberty and democracy and righteousness, and those ideals you proclaimed in the daily press of Europe and across the world all the time you were fighting. And now you come out of the war, not only the richest country in the world—we couldn't object to that; not only boasting in your Senate that you now hold successfully nearly one-third of all the wealth of the world, with all the world, nearly, in your debt; but apparently aiming to get the world's trade (much of which you so successfully got while the rest of us were fighting the first three years of the war, your battles); yet refusing to give the world peace, when you alone can do it, when twenty-six other nations are bound up with you, when you alone can save the situation. We ask you, America, are you going to stand for world selfishness or world service?"

And America, which stands today on trial before the bar of humanity, has got to answer, not by words, not by professions, not by proclaimed ideals, but by action.

I have come back from countries that are literally starving. I have looked into the gaunt faces of those that are sinking with absolute lack of food, this hour standing out in the bitter cold and snow. In Russia women in silks and laces, in their soggy little white kid boots (or they once were white) are standing there in the snow selling newspapers, selling matches, trying to get a bowl of soup or a piece of black, sour, bread, to keep their gaunt bodies and souls together. Poland is

on the verge both of starvation and revolution.

I have come back from Europe where fifteen millions, Mr. Hoover tells us conservatively, will perish if unaided. And I have come back to a country where I found a carnival of extravagance. You can find it in the shop windows of this city, ladies' slippers with cut steel buckles, selling for over a hundred and twenty-five dollars a pair, and selling at that rate; and this city is no exception. I have found a carnival of extravagance and materialism across this country that now boasts nearly one-third of all the wealth of the world.

We—we, the one country left of the great nations with its manhood unimpaired, boasting about one-third of the wealth of the world, that alone can meet this situation—are we going to do it?

And now, my brothers, you are going to scatter and go back to your twenty-eight denominations and your thirty states. I have come back from so-called heathen lands to a supposedly Christian America, but I realize that we are living in an unevangelized land right here.

I am concerned about India and China and Africa, but I tell you frankly, I am more concerned about America than any country on earth. I am speaking to ministers and laymen from thirty states. My layman brother, I ask you, "Are you a winner of men? Have you won a soul for Jesus Christ? Did you speak to a man last year about Christ?"

You pastors: How many of you have been winning men? Are you so occupied with your making money, you laymen, that you have not time to speak to your friends and your business associates? What we need is not a few more coppers or dollars put in the box. What we need is to get back to Jesus Christ in

those early days of Galilee, and go back to win souls. It is the common need of the ministry and of the laity, and nobody can throw a stone at anybody else. How many churches here have a little group of men that are just winning men and adding on profession of faith to the adult membership of your church every communion?

My pastor brother, have you got a little group of a dozen men winning souls in your church? And if not, I press this question: "Are you yourself a winner of men, one by one?" If not, I can answer the first question. If you are too busy, your laymen will be too busy.

And how many of you laymen have brought a soul to Jesus Christ this year? Oh, the heart hunger of this tired old world that so desperately needs this Gospel of good news! I ask you, not only, "Do you know that Gospel?" but also, "Do you know the language of our day? Do you know the language that the man in the street is talking? Can you talk his language?" You first have to know that Gospel, and then you have to put it into the language of the day. Are we doing it?

I thank God for a movement that is going to call us back to recognize the ownership of God and the stewardship of all life. I stood just the other day over against Jerusalem, on that Mount of Olives, at the spot where Jesus stood on that last day as he said, "Ye shall receive power. Ye shall be my witnesses. Into the uttermost parts of the earth go ye therefore." And we hear the same words from that living Christ. We stand today with that living Christ who is just as much in Pittsburgh this hour as he was back in Judea that day, and he speaks to you as much as he did to Simon or to Saul of Tarsus, "Ye shall receive power. Go ye therefore."

THE STORY OF BIBLICAL CRITICISM

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The term "Higher Criticism" was first applied to Bible study by Eichhorn, a German professor, in 1780. He defined it as "the discovery and verification of the facts regarding the origin, form, and value of literary productions upon the basis of their internal characters." One of our own latest scholars, Prof. Eiselen, defines it as "a process of scientific investigation for the purpose of determining the origin, original form, and intended value of literary productions." This change in the definition is made necessary by the fact that the higher critics have not confined their investigations to the internal character of the books of the Bible, but have made use of science, philosophy, history, archaeology, and comparative religions.

The adjective "higher" is not supposed to indicate any spirit of arrogance or superiority, but is intended simply to distinguish this kind of criticism from the so-called lower, or textual criticism, which investigates the manuscripts and versions in order to fix, as nearly as possible, the exact text as written by the inspired writers.

According to these definitions, higher criticism is not a set of conclusions respecting the books of the Bible; it is not a philosophical principle underlying the investigation; it is not a certain attitude of mind toward the Bible; it is not a theory of inspiration nor a denial of inspiration. It is simply a process of study to determine the facts concerning literary productions.

Higher criticism as such is not opposed to traditional views. "Its relation to old or new views is one of indifference. It may result in the confirmation of the old views or in the substitution of new views. It is no respecter of antiquity or of novelty. Its aim is to discover and verify the truth, to bring to light the facts, whether these validate or invalidate previously held opinions."

Higher criticism is a useful method of study in a legitimate field. "No literary production can be fully understood unless the interpreter has knowledge of its origin, its author, and its first readers. When, where, by whom, to whom, under what circumstances, for what purpose? An answer to these and similar

questions will greatly illuminate the message of a book. A knowledge of the form of the writing is also important. Is it history or poetry? Is it narrative or prediction? Is it to be understood as literary history? Or, is its essential purpose didactic, without special regard for historic accuracy in every detail? Are the religious and ethical truths taught intended to be final, or do they mark a stage in the development toward perfection and finality? These are some of the questions criticism seeks to answer."

The modern higher criticism, like all modern science, is the outgrowth of the awakening during the Middle Ages. The Renaissance aroused men's interest in literature and science; the Reformation aroused men's interest in religion as a personal experience. "In the Renaissance men began to think for themselves in matters of science and literature; in the Reformation they began to think for themselves in matters of religion."

Nearly all of the earlier and many of the later leaders of higher criticism may be classed as destructive. Included among these were infidels and free-thinkers of France, speculative scholars of Holland and Belgium, deists of England, and rationalists of Germany. They were men who denied the reality of miracles and the validity of any miraculous narrative. What Christians regard as miraculous they considered either mythical or legendary. They were men who denied the reality of prophecy and the validity of any prophetic statement. What Christians have been accustomed to consider prophetic they called dexterous conjectures, coincidences, fiction, or imposture. They were men who denied the reality of revelation, in the sense in which it has always been held by the universal Christian Church. They were avowed unbelievers in the supernatural. Their theories were formulated purely from human reasoning. Their hypotheses were constructed on the assumption of the falsity of the scriptures. Like the criticisms of Celsus, who lived just after the days of the Apostles, and who was ably answered by Origen, nearly all of the theories of the destructive school, when resolved to their fundamental principles, are little else than the intellectual revulsion of speculative minds against what they regard as inconsistent with their own philosophical assumptions. Spinoza repudiated absolutely a supernatural revelation. Eichhorn rejected the miraculous, and considered the so-called supernatural element as Oriental exaggeration. De Wette's views as to inspiration were essentially infidel. Vatke regarded the first four books of the Old Testament as largely mythical. Kuenen wrote in the interests of an avowed Naturalism; he did not believe in a Revelation of the true and living God. According to Wellhausen, the religion of Israel was "a naturalistic evolution from heathendom, an emanation from an imperfectly monotheistic kind of semi-pagan idolatry." It was simply a human religion. The Fragment theory of Vater, the Crystallization theory of Ewald, the Documentary theory of Reuss and Graf, the Mythical theory of Strauss, the Tendency theory of Bauer, and the Legendary theory of Renan were all invented to ac-

count for the Bible and Christianity without admitting the miraculous or supernatural.

But God can make the wrath of men redound to his praise. These attacks and theories of the destructive critics have impelled hundreds of evangelical Christian scholars, of Germany and Holland, but especially of England, Scotland, and America, to study the same sources and set forth their conclusions as "convinced defenders of supernatural revelations."

Among these evangelical, or constructive, higher critics, however, a distinction must be made between two classes. The one may be called traditional, or conservative, because they insist that their investigations on the lines of higher criticisms have confirmed in all essential points the opinions held during many centuries. The other class may be called non-traditional, or liberal, because they claim that their investigations, while confirming the truth of many traditional positions, compel them in other cases to set aside the traditional views in favor of theories more in accord with the facts in the case.

In explaining the differences in the conclusions of these two classes of critics, Prof. Eiselen says, "The most important cause of the differences is found in the nature of the evidence upon which these critical questions must be settled. Because mathematical demonstration is impossible, the critic must be qualified to estimate the probabilities and the various degrees of probability. In the nature of the case, the personal element will enter into the estimate of the degree of probability. What to some may appear a high degree of probability, or amount to practical certainty, may to another investigator appear of less value and lead him to reject the conclusion entirely. Hence, perfect agreement among critical investigators need not be expected; but there should be a fair and thorough examination of the facts by all."

This same Professor Eiselen, one of the most devout of the non-traditional school, accounts for the hostility to higher criticism under four reasons: (1) "Even some very intelligent men seem to misunderstand both the purpose and the claims of such criticism. (2) Even among evangelical critics there are some who lack judgment and permit themselves to draw inferences unwarranted by the facts in the case. As a consequence, ill-informed persons have concluded that all the results of criticisms are unwarranted by the facts. (3) Some critics are arrogant and obnoxious in the presentation of their views, and, therefore, bring the entire process into disrepute. (4) There is an illegitimate criticism which very frequently is thought to be the only kind of criticism practiced. This criticism also studies the facts, but its investigations are colored by certain presuppositions, such as the belief in a materialistic or deistic evolution, in the presence of which there is no room for inspiration, or for the supernatural, or for miracles, in the Christian sense of these terms. This kind of criticism is not legitimate because it is not scientific, preceding as it does on the basis of an unestablished, unchristian, and impossible view of the universe. But its conclusions will never be disproved by denunciation, but, rather,

by the careful and painstaking labors of those critics who approach their studies without such unwarranted assumptions."

Many of the "assured results" claimed by the destructive school have been shown by the more scientific investigations of the constructive critics, and by the discoveries of archaeology, to be either false or doubtful.

The Pentateuch, the destructives claim, was not written by Moses nor the book of Joshua by Joshua, but these six books, in composition and compilation, were the work of at least nine or ten authors and redactors (or editors). (Kuenen said eighteen, and Wellhausen twenty-two.) This Hexateuch, as the critics call the six books, was not written some 1,400 years B. C., but was begun by unknown authors about 800 B. C. and completed by others unknown perhaps as late as 280 B. C. These assertions are made on the supposition that the early Hebrews lived before the art of writing and the custom of keeping written records were known; and on the supposition that the Mosaic legislation could not have been produced by Moses, because his age was too early for such an elaborate code; and on the supposition that the books contain historical inaccuracies; and on the supposition that the civilization portrayed in these books is not in keeping with the age and land in which they were said to have been written.

The constructive critics have shown that the destructive theories differ so widely as to discredit, if not disprove, each other; while many of the assertions of the destructives have been refuted by the discoveries of archaeology. The discovery of the Tel el-Amarna tablets has shown that writing in cuneiform characters and in the Assyrio-Babylonian language was common to the entire biblical world long before the Exodus. More than three hundred of these tablets have been already found in Egypt, Assyria, Babylonia and Palestine. As if to refute the argument concerning the Mosaic legislation, Hammurabi (the Amraphel of Gen. 14) has come to light with a code more elaborate and systematic than that of Moses, and at least seven hundred years earlier. The 14th chapter of Genesis, instead of being fiction, has found confirmation in the tablets and inscriptions unearthed in the valley of the Euphrates, giving the very names of the kings mentioned in that chapter, and even the name of Abraham (not the biblical Abraham, but proving that Abraham was a common name in that age).

The account of the Deluge, instead of being a mere fable, or borrowed Babylonian folk-tale, has been confirmed by a number of traditions that could not have had a Babylonian origin; but antedating all these by a thousand years is a tablet unearthed at Nippur, in the land of Abraham, which gives a partial account of the Flood in almost the very words of Moses, showing that the tradition was borrowed from him or was common.

The story of Joseph and the Israelites in Egypt can no longer be called a mere romance, on which Egyptian history is silent. The great Rameses, the Pharaoh of the Exodus, has come to light with inscriptions containing the name of a people called "Ysiraal;" and

Pithom has been uncovered with its vast vaults, or store-pits, built of brick and mortar (unlike anything else in Egypt), the lower layers of brick containing straw, the middle layers stubble, and the upper layers containing neither straw nor stubble. All the Egyptian excavations show that the writer of the Pentateuch had such familiarity with the country, the civilization, and the history of Egypt as would have been obtained by the intimate personal experience of a participant in the events.

The Hittites mentioned in the Bible were claimed by the destructives to be mythical and the numerous statements concerning them an indication of the general untrustworthiness of biblical history, because those statements were not confirmed by any other historical records. But now the inscriptions on the monuments discovered in Egypt, Assyria, Armenia, Asia Minor, and northward, tell us of the expeditions and wars and widespread power of the Hittite kings. In 1343 B. C., Rameses the Great attempted to capture the Hittite capital at Kadesh, but was unsuccessful. Four years later a treaty of peace was signed between the Hittites and the Egyptians, and a daughter of the Hittite king was given to Rameses in marriage. The monuments have confirmed so much of biblical history that the supposed silence of profane history should be considered of small account in the face of the direct statements of the biblical writers.

The Book of Joshua has been discredited by the destructives on the ground that it does not represent Palestine as that country was known to the ancients in general. But the excavation of Gezer and other cities, and the inscriptions on the tablets and monuments, prove that the political, industrial, social and religious conditions were exactly as described—confirming as historical many statements which the destructives had pronounced mythical or legendary. An Egyptian record of the conquest of Palestine by Thothmes the Third (about 1600 B. C.) gives the names of more than fifty towns which can be identified with those in the Book of Joshua. "The recent testimony of archaeology to Scripture, like all such testimony that had gone before, is definitely and uniformly favorable to the Scriptures at their face value, and not to the Scriptures as reconstructed by the destructive critics."

The non-traditional constructives accept part of the Documentary theory, claiming four different sources of material, with additions and revisions from time to time, much of the material going back to the time of Moses, some of it even to pre-Mosaic days, but the Deuteronomie Code not being added until the early part of the seventh century. But the conservative critics say, "There is no evidence of the existence of these documents and redactors apart from the critical tests which have determined the analysis. All tradition and all historical testimony as to the origin of the Pentateuch are against them." Attention is called to the fact that some of Shakespeare's plays were written in collaboration with another author, yet the keenest critical investigation has failed to distinguish the passages written by each author, notwithstanding Shakespeare's

peculiar and inimitable style. The Anglican Prayer Book is another composite production, some of the authors living centuries apart and well known; yet the Prayer Book itself does not reveal one of them, though its various vocabularies and styles have been carefully interrogated.

Concerning the differences of vocabulary in the Pentateuch, many of the critics agree with Professor Hirschfelder in saying: "We would search in vain for any peculiarity in the language or the sense that would indicate a two-fold authorship." (See Hengstenberg, Keil, Kurtz, Zahn, Rupprecht, Winckler, Möller, Margoliouth, Sayce, Orr, Bissell, Green, Horne,

Waller, Kennedy, Reich, Lange, Saphir, Urquhart, Whitelaw, Rouse, Thurtell, McIntosh.) Professor Driver admits that "the phraseological criteria are slight." Professor Orr adds: "They are slight, in fact, to a degree of tenuity that often makes the recital of them appear like trifling." On the other hand, the early books of the Bible do contain peculiar words and phrases suited to no other times and circumstances than those in which they are generally claimed to have been written. The destructionists, unable to refute this argument, fall back on the unsustained charge that these verbal confirmations are forgeries.

(Concluded in June Expositor.)

An Authoritative Statement on China

Elsie McCormick, Interchurch Correspondent With the Women's Deputation to the Far East

Addressing the conference of women educators, social service workers, doctors and evangelists gathered in Shanghai for a study of missionary problems January 2-8 last, M. T. Stauffer, secretary of the committee on survey and occupation for the China Continuation Committee, presented some interesting statistics regarding the missionary situation as a whole in China. Mr. Stauffer and others on his staff are working on the first comprehensive survey of the kind to be made of China, including Roman Catholic work as well as Protestant, and figures regarding population, industry and government education, as well as statistics of mission work. Mr. Stauffer's statement follows:

"China is the best occupied mission field in the world in terms of absolute numbers and the poorest in terms of the proportion between workers and population. There are over 6,500 missionaries, sixty-one per cent of whom are women. There are 400 single men to 2,000 single women. Over three hundred new missionaries come to the field every year, their salaries ranging from forty dollars a month upwards. Fifty-four per cent of the missionaries are American.

"There are 670 resident mission centers and over 900 mission stations, the number of missionaries in a station depending upon board policy. The average number in the China Inland Mission is less than five to a station. The Central China Mission of the American Episcopal Church, on the other hand, has sixty-four out of seventy-seven workers concentrated in just two cities.

"Between sixty and seventy per cent of missionaries on the field have been in the work less than fifteen years. The American Board, following a policy of intensification, has not opened a new station for thirty years.

"There are over one hundred missionary societies at work, over forty of which are undenominational. Thirty new societies entered the field in the last ten years, including seven Lutheran organizations, the Church of England in Canada, and the Salvation Army. Although it began active work only a year and a half ago, the Salvation Army already has forty mis-

sionaries at work in fourteen stations, beside twenty-five students in language school.

"China as a whole has over 320,000 Protestant Christians, compared with 170,000 ten years ago. The China Inland Mission has had as great an increase in the last five years as in the first forty years of its history. Chinese Christians are distributed among the various denominations in the following proportions: Presbyterian, 26 per cent; Methodist, 20 per cent; China Inland Mission, 14 per cent; Baptist, 12 per cent; Lutheran, 9 per cent; Congregational, 8 per cent; Anglican, 5 per cent; and others, 3 per cent. The contemplated union of Presbyterian and Congregational Chinese churches will mean that thirty-three per cent of the Chinese Protestants will be united in one body.

"Of the 24,000 native workers, only three per cent are ordained, the latter being resident almost exclusively in the coastal provinces. Chekiang, with less than six per cent of the Christians in China, has more pastors than six other provinces combined. A missionary who had worked twenty-six years in Hunan recently met Dr. Cheng, secretary of the China Continuation Committee, in Kuling. He said Dr. Cheng was the first ordained Chinese he had ever seen. The problem of adequate Chinese leadership is obviously a great one. The Chinese workers are distributed as follows:

Forty-five per cent evangelists, forty-three per cent in educational work, and eight per cent in medical work.

"There are at present approximately 4,500,000 students in China, three times the number that were in school ten years ago. The amount expended on education in 1917, however, was only \$7,000,000 more than in 1910. This has meant poorer school equipment, poorer teaching staff, and less efficiency, also greater opportunity for the Christian educational institutions. Practically none of the colleges have good research libraries. While the number of schools has doubled the number of students has trebled. The financial support has for from even trebled.

"One-fourth of all the college students in China are in Christian schools. The proportion in mission schools grows larger as the grade

of schools becomes higher, the proportion of children receiving their training in mission primary schools being very small. There are thousands of government college students, however, among whom no work is being done. Of the 138,000 children enrolled in lower elementary schools connected with the missions, only fifteen per cent go on to the higher primary grades.

"There are 345 missionary hospitals in China, 200 being for men and women, 76 for men and 69 for women. Two-thirds of the hospitals are in the coastal provinces. There are 424 doctors, 160 of whom are women. Six provinces have no foreign doctors whatsoever. There is an average of one foreign nurse for every two hospitals. Forty-eight new hospitals are being planned for the next five years, twenty in the coast provinces, twenty in middle China, and eight in West China, four provinces being left out.

"For the first time, Protestant forces in China have made a general survey of Roman Catholic work. There are fifty Catholic bishoprics and thirteen missionary societies, the church claiming 2,000,000 converts. Until two years ago, the American Catholic church had no work in China. It now has a few missionaries training under French supervision in Kuangtung, and is preparing to send four new workers out to China a year. The Continental Catholic missionaries in China are handicapped generally by not having English. Students remain in their schools for the lower grades only; when they reach the middle school, they transfer to a Protestant institution where English is stressed.

"Some of the most interesting work in all China is developing in the remote provinces. In Kweichow a great movement of the aboriginal tribes has taken place. A. C. I. M. man

was one day eating lunch by the roadside when two men dressed in tribal garments, and speaking in strange languages, passed by and looked at him curiously. The missionary offered them some food. They were so surprised at what was probably the first altruistic act they had ever witnessed, that they followed the missionary to his compound. Later a large number of tribesmen gathered on the premises. He began at once to learn their language and before very long was able to preach to them. His fame spread so far that two lepers journeyed from the north of Yunnan, an adjoining province, to have him cure them. Though he was unable to help them from a physical standpoint, he told them of the Divine Physician and they took the Christian message back to their tribesmen, with the result that many today are accepting Christianity.

"The Pentecostal Missionary Union is planning to work to Lhassa, the chief city of Tibet, from Yunnan by the southern road. The missionaries at Batang are planning to take the northern road within the year. There is equally neglected territory in Kansu. Living in the heart of the province are 50,000 aborigines whose language no outsider knows and whose country has never been explored. There are also from 2,000,000 to 3,000,000 Chinese Mohammadans for whom virtually nothing is being done. In one part of the province are three living Buddhas. Certain missionaries were driven from the home city of one of these alleged divinities, but upon his death Mohammedans broke into the monastery where the Buddha lived and made braziers out of his sacred silver vessels. The fact that the Buddha's possessions could thus be desecrated so weakened the faith of the Buddhists that they invited the Christian missionaries back again."

The Parables of Safed The Sage

The Parable of the Moving Vehicles.

I rode in a Railway Train, and it was late at a Junction where I changed Cars. And a man rode with me and changed at the same place. And we got out of one train and into another and were quick about it. And he said unto me, For a man of thine age, thou leavest and boardest a train with agility.

And he asked, What is thine Occupation?

And I answered and said, I am employed in jumping on and off Moving Vehicles, such as Cabs and Taxis and Automobiles and such like.

And he said, In what Race dost thou perform these Stunts?

And I said, The Human Race.

And he said, Thou speakest in Riddles.

And I said, There are two processions that never stop, and they go in opposite ways, and I ride in them both. And I jump constantly from one to the other. For I ride behind the Hearse and have no time to change my clothes or my mind before I ride to the Wedding. And the sounds of the Dirge mingle ever in mine ears with those of the Wedding March. And the rattling of the rice on the windows of the carriage is echoed by the sound of the dust falling upon the coffin in the grave.

And he said, I cannot understand how a man can stand it. I should think it would drive

thee crazy. But perchance it cometh not so hard when a man getteth used to it?

And I said, Friend, I never shall get used to it. There lieth some part of my heart in every grave where I have stood and committed dust to dust. The joy of the bride and the hope of the bridegroom are as mine own joy and hope.

And he said, Thine must be a sadly mixed life. I envy thee not thy job. Yea, I have thought mine own job an hard one, but thou canst give me cards and spades.

And I said, O my friend, there again thou art mistaken. For my work is one of joy. When I go unto the house of mourning, there do I go with a message of comfort and hope. And when I meet the bride and the groom before the Altar of God and bless them ere they go forth to the establishment of a new home, then do I add to their joy. And when they come again and meet me there and bring with them a little child, of whose like is the Kingdom of God, then again is their joy the more perfect by reason of that which I say and do in the name of the Lord.

And he said, Nevertheless, I shall remember hereafter that the business of being a prophet of the Lord calleth for more agility than I had supposed.

And I said, There may be no harm in that.

Striking Texts from the Sermon Note Book of Dr. A. B. Meldrum

A member of The Expositor staff had a talk on sermons and sermonizing, with Dr. A. B. Meldrum, the pastor of the Old Stone Church, Cleveland.

On the Public Square, once within easy walking distance of the residential districts, the Old Stone has long been a downtown church, surrounded by towering business blocks, and with a membership scattered over the city. It has not resorted to unusual methods to sustain its work, yet has large congregations, both morning and evening, and numbers in its membership many of the business leaders of the city. In addition to all the usual departments of church work, it has a flourishing Chinese Sunday School; employs a visiting nurse and a staff of three assistants to the pastor. It is an inspirational and not an institutional church. Because of its location and the broad, helpful spirit of its membership, it is a favored place for holding important interdenominational gatherings.

A man who has made a downtown church such a success, and who gets, year after year, a good sized evening audience in a church situated like the Old Stone, without resorting to sensational methods of any sort, is well worth studying, to find the secret of his success.

Dr. Meldrum is a prominent figure in the religious life of Cleveland. His success is undoubtedly due to his gifts as a preacher, his genuine friendliness, his close touch with life as it is lived about him, and his loyalty to fundamental truths of the Bible.

"Doctor, we notice that you are very happy in the choice of your texts, and that sometimes you use very striking ones," we observed. "How do you find them?"

"I do not use a text simply because it is striking," he answered. "The truth it contains must be important, as well as striking. Some unusual texts cannot profitably be employed, because either their themes are not of very great importance, or there is something trivial in their associations. For example, 1 Sam. 24:14, 'After whom is the King of Israel come out? after whom dost thou pursue? . . . after a flea.' The theme 'Disproportionate Emphasis,' or 'Much Ado About Nothing,' might be deduced from that text, but a better text might be found for such themes, one without the association of a king hunting a flea. However, an unusual text has the merit of arresting attention at the start, and of giving a congregation a glimpse of truth from a new angle. It may be an old truth, but it has the interest of novelty because the text suggests a new aspect of it."

"As to finding texts, I do what other ministers find profitable—keep a sermon text book, and whenever in the course of my Bible study, I find a text that impresses me, I jot it down, noting the theme it suggests; and so I have constantly on hand a store of texts and themes. Let me add that there is no royal road to getting texts and themes. They must be dug out as the result of hard study. And be

sure, first of all, to do your own thinking about Bible passages; consult the exegetes and the commentators afterwards. You will get a firmer grip on truth by this method; it will be fresher and more interesting to yourself, and, by consequence, to your hearers. I may add that this is the method that made it a delight to me to teach the S. S. lesson to S. S. teachers from various churches of the city, as I did every Friday afternoon for years. I covered two-thirds of the Bible in this way, doing first hand study and afterwards confirming, correcting or expanding my own conclusions by reference to the great commentators."

"Do you think it wise to read other men's sermons?"

"Certainly, and especially men who have the ear of the public. Their themes, method of presentation and style ought to be studied, but of course, not copied! Every man cannot be original, but every man can have an individual point of view; he must paint the thing as he sees it for the 'God of Things as They Are;' this will give his speech the force and freshness which attracts and impresses. I admire many of the great preachers of our own and other times, but my favorite is Morrison of Glasgow. He has such a lucid style, such mastery of Biblical material, such knowledge of human nature and of the best in literature, and such directness of appeal, that he greatly impresses me. There are others, less known, whom I like. For example, the late Dr. Law of Toronto, and Dr. Robert Mackenzie of New York. And don't forget that Job was one of the greatest preachers of all time. What depth of thought, what dramatic expression, what dignity, even grandeur, of style, what sound philosophy of life, what genuine faith he had! Study Job!"

"We have many young preachers among our subscribers. Would you be willing to give them a word of counsel?"

"Well, first of all, cultivate sound health and vigor. Many an otherwise splendid sermon never 'gets over' because the preacher lacks the physical 'punch.' Abounding physical vitality, added to abounding spiritual vitality, will carry your message to the hearts of men. Read the great books; do not be a bookworm, however. I assume you will make the study of the Bible a life habit. Get your sermon material from revelation; from nature; from history; from current events; but most of all from the men and women and children about you. Find out what people are thinking about religion. Speak to the man in the pew before you, not to the man you have read about in a book. Make yourself heard, for if you are not heard, it makes no difference what you say. Make yourself intelligible, for if you cannot be understood, it makes no difference whether you are heard or not. Speak to the average intelligence before you—then the 'highbrows' and the 'lowbrows' will alike understand. And, above all, move the will. Get action! Be sure to win the affection of

your people. You cannot do a man good, if he dislikes or distrusts you. The Gospel cannot be kicked into people! The truth must be spoken in love. Love the people, with a sincere, practical, self-sacrificing love. This is the only way you can help them."

"May we have permission to publish some leaves from your Sermon Note Book? Our readers would appreciate seeing them." Permission being given we print the following, as interesting examples of striking texts and themes:

The Glory of the Lesser Lights.

Gen. 1:16. "He made the stars also." One sun, one moon, but many stars. If you cannot shine as the sun, you can twinkle as a star. The least star has its uses. So have you, however humble. Beware of undue self-depreciation, and especially of mock modesty. Do not neglect your duty, because you are obscure. Tremendous inspiration has come from little-known folks. Andrew brought Peter to Christ. Peter became a great leader; Andrew remained obscure. A world of comfort often lies in the gleam of a star. How reassuring to a sailor when on a murky night, the clouds roll back and show the North Star steadily shining! To be a guiding light in the darkness is within the power of the little and the weak.

What Men Live By

Isa. 38:16. "O Lord, by these things men live."

By what things? Study the context. By sickness, by the sense of life's incompleteness, by prayer, especially by answered prayer, by the assurance of God's hand in the guiding of the individual life. What crushes one, lifts another. The difference is due to faith in God or the lack of it. The strong swimmer exults in the struggle with the waves; the weak goes down. With God, no wave can overwhelm us, no depth can drown us. The wind that blows one tree down, only anchors another more firmly to the soil. It is a question of being well rooted in the earth. Are you rooted in God? Do you live by the trials, sorrows, temptations, joys, successes, which test and yet reveal your faith?

The Salt of Life.

Job 6:6. "Can that which hath no savor be eaten without salt? Or is there any taste in the white of an egg?" Introduction: uses of salt.

"Salt" is that element which gives savor to life. It is the preservative also of the good; the thing that keeps institutional as well as individual life from decay. It gives zest to speech, to common worship, to human service. Otherwise we would complain, "how weary, flat, stale and unprofitable seem to me all the uses of the world." It contributes to felicity in domestic life. It is not "the daily round, the common task" that is wearying; it is the sameness of it. Put "salt" in to give a new savor to the home; the "salt" of love not only felt, but expressed; the happy surprises on anniversary dates; the little gifts which betoken constant thought of loved ones. Put "salt" into your business; do not let it become uninteresting to yourself or unattractive

to your customers. Let it be salted with enterprise, enthusiasm, progress. "Salt" is necessary to a wholesome religious life: the "salt" of interest, of sincerity, of new experiences of God, varied service of man.

The Royalty of Manhood.

1 Kings 1:32. "And King David said, Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada." The anointing of Solomon as king. Why were these men called to the anointing? Because each of them represented a quality in royal manhood. David, parental and kingly authority over his son. The new king must bow to the authority of God. The first essential of royal manhood is to recognize and obey God as supreme. No man can properly manage his life without God, for "everyman's life is a plan of God." There must be also a priestly element in manhood—that is why Zadok was there. Man needs a sanctuary for the soul, at whose inner shrine the light of worship must be kept burning. Man needs the church. He needs a religion which is not only personal but organized and institutionalized. Nathan was there to typify the prophetic element in manhood—the vision of truth, the clear confession of deep convictions, the following of conscience. And Benaiah, the soldier, was present to illustrate the qualities of courage, of hardihood, of self denial, of training as well as readiness to defend the right and oppose the wrong, which make possible spiritual victory and a world conquered for God.

The Folly of the Great.

Job. 32:9. "Great men are not always wise." Opposites are often conjoined in the same person: weakness with strength, folly with wisdom. Great men have not only the defects of their qualities, but often also incredible weaknesses. Great poets are not always wise. Witness Burns and Byron. Great philosophers are not always wise. Bacon was accused of bribery and Voltaire was an infidel. Great statesmen are not always wise: Machiavelli has a name for great astuteness linked with unbelievable duplicity, and Bismarck, who built an empire of blood and iron, had no scruples against lying. So greatness is no guarantee against moral weakness. But wisdom is always justified of her children. Get true wisdom. Guard well the points where you are strong, for strength is often surprised into doing what is weak and cowardly and wrong; but most of all guard well the points at which you know you are weak, remembering Him whose strength is made perfect in weakness.

Anticipation and Reality.

Haggai 1:9. "Ye looked for much, and, lo, it came to little." Many an acre, sown in reasonable expectation of a rich harvest, yields little or nothing. The farmer may have done his part well; the seed may have been sound and full of vitality; but the weather has been too hot and too dry, or too wet and too cold, for good growth. But the farmer is not to blame; he did his best; circumstances beyond his control spoiled his chance of a harvest. So in business many men who deserve success never attain it. They are not to blame. But

in the realm of religion, big promise and little fulfillment is culpable. Many begin the religious life with great enthusiasm, but they become laggards by the way, and never enter the Promised Land. The failure is theirs; they cannot, in fairness, blame anyone but themselves. Jesus came to give life abundant, not only in promise but in fulfillment.

Growth by Affliction.

Ex. 1:12. "But the more they afflicted them, the more they multiplied and the more they spread abroad." The Children of Israel were not destroyed by Egypt's repressive measures. They thrived under harsh treatment. Today the sons of Israel are amongst the great business men and financiers of the world; the descendants of the proud Egyptians are the spiritless and lowly fellaheen, humble cultivators of little plots of their native land. Persecution never, in the long run, destroys any religion. "The blood of the martyrs is the seed of the church." So with the religious life of the individual. Trials will serve to strengthen his faith; opposition will make him more determined to follow the Master; "all things," including afflictions, disappointments, losses, sorrows, even death itself, "will work together for good to those who love the Lord."

Facing the Facts of Life.

2 Kings 14:8. "Come let us look one another in the face." Nothing is gained by refusing to look facts in the face. Many a man suspects hidden disease, but puts off seeing a doctor, for fear he will learn the truth about himself; but that does not cure his ill, it only increases it; and one fine day he is driven to consult a doctor, by sickness so manifest that he can no longer pretend to deceive himself. "Too late," is the verdict. "Why did you not consult me two years sooner, when I could have helped you?" He is a foolish business man that will not take an inventory of his assets and liabilities. So the man in earnest about religion will look his spiritual condition in the face, and take immediate steps to improve it. He will look trials, enemies, even Satan, in the face, without fear, for he knows "that they who are for us are more than they who are against us." Difficulties bravely faced are half vanquished, and duties conscientiously faced are so much the more easily accomplished. Facing life sincerely, without illusions, bravely and in faith, brings the victory.

Put Yourself in His Place.

Job. 16:4. "If your soul were in my soul's stead." Job is misunderstood, and feels himself spiritually alone. His so-called friends utterly fail in interpreting aright his bitter experiences. Many a man is loneliest even when thronged by his fellow men. He may be so far in advance of them intellectually, spiritually, and in other respects that his very superiority may isolate him. He may live in a great apartment house and have only a nodding acquaintance with the other tenants, when his heart craves friendship. Loneliness is not so much a matter of company as of sympathetic understanding. It is our duty to try to understand our neighbor, our fellow citizen—it may be that he is in the right as to opinions and convictions and not we ourselves, as we fondly imagine. Get his point of view, and let him get yours; the truth may

lie in combining your viewpoints. It is impossible, however, for one to take the place of another, in every respect. There are burdens which must be borne alone. There are responsibilities and duties which are yours and none else's. But there was one man who did actually put himself in the place of all of us—a High Priest who was touched with a feeling of our infirmities; a man who therefore acts for us and with us sympathetically and redemptively.

Life's Frustrations.

Rom. 15:24. "Whensoever I go unto Spain." This was Paul's hope, a darling wish, but he never saw Spain! He was on his way to Jerusalem and had planned to visit Rome next on his way to Spain. He did see Rome, but as a prisoner. "Man proposes, God disposes." Paul's blighted hope of preaching the Gospel in Spain did not chill his enthusiasm for Christ. His presence in Rome as a prisoner disappointed his hopes, but did not rob him of his optimism or of his enterprise. His testimony to Christ in Rome did more for the kingdom than his preaching in Spain could ever have accomplished, for Rome was the center of the world. So God fulfills his purposes through us in ways that seem strange and inexplicable at the time, but because they are God's ways, we know they are best. All of us have built "castles in Spain." It is good for us to have dreamed fair visions even though they have never been realized. We have thought we should become great preachers, great lawyers, great architects, great business men, great servants of humanity in shining places; and, lo, we are filling humble places in obscure localities, and our lives, we judge, are failures. Not so, perchance; not so, at all, if we have let God guide us. He may deny us Spain, but he may give us Rome; and in the Rome of our duty we shall find all the joy of the Spain of our fondest desires.

Doing the Little and Missing the Great.

Luke 11:42. "Ye tithe mint and rue and every herb, and pass over justice and the love of God." No tendency is so universal as to try to make up for the neglect of great duties and obligations by fussing over little things. Many a man shines as a handshaker in the sanctuary, but shakes little or nothing out of his well-filled hand into the treasury of God. Hand-shaking is so conspicuous and so delightful and so inexpensive! Many a man prides himself upon giving the widow's mite when as a matter of fact he gives but little, forgetting that she gave "all that she had." Practising the small virtues will not atone for neglect of justice and the love of God. Many a burglar is kind to his woman pal, but that does not make him a good citizen. Giving the children pennies to put in the Sunday School collection does not make us stewards of the Lord. A false interpretation of the widow's mite and the cup of cold water has served to bolster up many a greedy and selfish life. The household virtues have their place but they are often bound to a body of sin and death. Merge the little virtues into Justice and the Love of God. Practice diligently the small virtues for they add to the comfort of living, but practice most of all the great virtues, for they are the power and glory of life.

The Rural Preacher as a Book Distributor

W. C. Poole.

The old-fashioned circuit-rider carried books in his saddle bags. Good books are yet found in many homes, which were left there by some preacher of the past. They are treasured keepsakes of the family. They are reminders of the past. They have been springs of knowledge for many who are now preaching the Gospel.

The old-fashioned circuit-rider is rapidly passing. We are now having rural pastors and rural congregations to take the place of the pioneer. These new men face new problems in organized society. They are still the leaders of their flocks. They still sound the trumpet and the war cry. They still are pioneering, though in a different manner.

New conditions make new problems. Not least of these is the problem of getting religious books read by the people. It is difficult to get them into their hands. It is more difficult to get them read. The automobile and the motion picture show in the town take up all the spare time. The modern school course gives little chance for the reading of religious literature by the school children. Surely we need a drive for religious books in the homes. The city child is surfeited with the funny paper and the movie. Many adults read little except the headlines of the daily paper. How can they get religious truth?

Still there are great areas—larger than we sometimes think—which are isolated. More than half of the congregations and Sunday Schools in America are country schools. Many of the children are isolated. If you doubt this spend one entire vacation in study of the problem. The leader in these communities is the rural preacher. Alvin C. York—the hero of the world war—was one of the rural Sunday School scholars; but you need not go to Tennessee to find such schools. They are in Pennsylvania, Maine, and every state.

One preacher, who was serving a country circuit while doing literary work, seems to have helped solve the problem. This is what he did:

He found a circuit with 300 members and over 300 Sunday School scholars.

Ninety-nine per cent had never read the entire Bible—have your members?

Ninety per cent have never read the entire New Testament—have yours?

Ninety per cent did not own a Bible which was their own personal property—do yours?

Fifty per cent did not own a New Testament which was their own personal property—do yours?

If you think your congregation is better supplied, spring the questions upon the biggest Sunday School you can collect. Other conditions along the book line were similar. The charge is not heathen or missionary work. It gives per capita above the average for missions. It pays a good living salary to its minister. It is not in the "Far West," but within a hundred miles of Washington and Baltimore and New York and Philadelphia. It is rated above the average. The membership owns—including the minister—over thirty automobiles.

The pastor claims that a larger per cent of the total population belong to church and are intensely religious than in any community he knows—and yet the charge has not given a preacher to the ministry in fifty years—and perhaps longer, for this is as long as any one can remember.

With this situation facing him, the pastor called his loyal Sunday School board together—for they are loyal—and presented the facts and conditions. Instead of giving candy for a Christmas treat, it was decided to give a Soldier's New Testament to every member of the Sunday School—no one was left out. The idea was to sow the community deep with them. Four hundred copies were secured from Bible Society at \$18 per hundred. [Any Bible publisher will make special rates. The Gospels, Psalms, etc., may be had for a few cents a copy and The Little Bible, 12 best chapters, for 2 cents each.—Ed.] These were paid for by the school instead of a Christmas treat.

A Bible Drive was then conducted in which 100 Bibles of all kinds were placed in homes and these were bought by the people. One hundred new song books were placed in the Sunday School and paid for on Song Book Sunday by each class having a quota assigned them to purchase.

A Bible Readers' Club was organized and 200 persons pledged to read the New Testament through at the rate of two chapters a day, beginning on Thanksgiving Day, and finishing the 260 chapters in April. Hearing the reading done by others counted as reading it. This gave old people and those who could not read a chance to enroll and hear the reading by the children.

The second year brought a new problem. The people did not want New Testaments. They already had them. The pastor happened to be at a special book sale. Here he selected over 300 books at a bargain price averaging fifteen cents per copy. These were given to the Sunday School scholars for the second Christmas treat. On a special day, the teachers were allowed to examine the books and select one for each of their scholars so that each scholar could get an appropriate book. The books dealt with World Missions, Evangelism, Christian Work, Church History, Biography, and Bible Stories.

The first Sunday in February was made New Book Day. The subject for the young people was "My Christmas Book," and each one was required to name it and review it. Then it was proposed that each should exchange with another so that the books would keep on at work. This winter the Bible Club of 250 read the Book of Psalms. In the meantime the pastor has had nearly a hundred copies of Bible stories distributed at lowest possible price and purchased by individuals. Over a thousand books have been distributed by this one circuit in two years. The pastor expects to see some preachers from it in less than ten years.

A real problem faces us in the increased cost of publication. If books are so expensive next year that we cannot afford to buy, we will ask each member of the Sunday School to

donate a good book and we will then have a book for every member. "We will not give up," says the pastor. For the benefit of those who may care, we recommend consideration of the following books as soon as publication prices will permit:

"Four Thousand Questions and Answers of

the Bible," Holman Bible Company, Philadelphia. "His Life—Story of Christ in Words of the Gospel," Hope Publishing Company. "Standard Testaments and Bibles of the American Bible Society." Other books can be found in local ways.

Have a book exchange and Bible Readers' Club every winter in every Sunday School.

SOME FACTS ABOUT CRIME

WALLACE M. CRUTCHFIELD, D. D.

Crimes against the person, such as assault and homicide, are more frequent in warm climates than in cooler climates. Crimes against the person are more frequent in the summer, and those against property more frequent in the winter. The devil of irritability is abroad in the summer time, and the devil of hunger in the winter time.

Out of every six criminals, five are male. Investigation of male criminals shows that the vast majority of them are unmarried or divorced. Having no ballast, they are tossed about by every wind of passion and temptation.

Crime begets crime. The ranks are recruited from the lower classes and from the thickly settled wards of our great cities. Here are the dark alleys, and the glaring contrasts of the very rich and the very poor. Here is found the hard struggle for bread, and here even charity fosters crime. Indiscriminate giving to street beggars is an invitation to the thriftless to join their ranks. An Italian was arrested in a certain city on a charge of vagrancy, and an investigation proved that he had put out the eyes of two of his children. He evidently expected that the pitiable appearance of the children would excite sympathy and thus enable him to catch the unthinking.

Poor countries are not found to be relatively more criminal, but crimes against property are found to increase with the introduction of such machinery as decreases the demand for hand labor. Such conditions foster a feeling on the part of the less fortunate class that in being deprived of the fruit of their own hands they are receiving an injustice. So they strike rebellious blows. Those who, from street corners and press teach that it is impossible for an honest policy to acquire a large fortune are master tutors in the school of crime.

Approximately sixty per cent of American criminals are unskilled laborers. This is an added argument for compulsory education and would cry aloud for making an increasingly large share of that education industrial.

Bribery and corruption in politics tend to dull the conscience to crime. When legislatures and city councils are bought, and the institutions of justice are made to thwart the interests they were organized to conserve, the victims are made to burn with evil desires and their lust for the things of another can know no bounds.

Association and suggestion are two mighty influences—two mighty teachers in the school of crime. These are two potent factors in that factory whose raw material is the boy and whose finished product is the criminal man. Gangs of boys are under the dominion of hard-

ened man. Yellow journalism—sensational daily papers, flaunting crime in bold headlines, pour into fallow fields their deeds for a harvest black with tears and blood. Drawn out reports of prize fights find an echo in every alley and back yard. Stories of lynchings and horrors make bullies of a class of men and boys who are peculiarly prepared to become victims.

The ratio of crime among our foreign population we find to be unusually high. This condition finds its exaggeration in the isolation of the negro in our midst. He lacks skill, and his services are not in demand. He hates work, and easily falls into crime.

Crime can not be cured by crime. Brutality begets brutality, and in a large measure mob law annuls all law. Those naturally weak are taught less by precept than by example. Those men from the respectable classes who join lynching parties are simply opening the door for crime and violence.

Intemperance is a serious cause of crime. Alcohol disturbs the normal action of the brain and weakens the will. It unbridles anger and lust. Thirst for strong drink leads men into saloon comradeships where the conversation is largely anti-social. Thus men are driven into the fellowship with gamblers, thieves and prostitutes and those who lay nefarious plots and watch the market for a chance to sell their votes for boodle. Crime, pauperism and drunkenness go hand in hand, leaving behind shattered altars and broken hearts where once were love and home.

(Continued from Page 794.)

Drives are all the rage. Let us have a Purity Drive.

If I am wrong, convict me. If it is because I am evil-minded that I feel so strongly about this matter, accuse me. If I am right, and it is a supreme obligation that we keep our conversation pure and our thoughts as pure as our conversation, you must accept the obligation, which I accept, of throwing all your powers against this looseness which is poisoning our social life.

Love means enough to me, that it hurts me to see the temple of love assaulted, and I pray God it may never mean less. If it is divine enough for life with God, it is too wonderful to be muddled by thoughtless people—the vile will do it enough damage. It matters not whether you accept the Genesis account of creation or not, you must believe that love between man and woman is holy, or else it is merely prostitution. If it is holy, we must protect it with the thunders of Jehovah.

I would like to see the views of others on this subject.

Cess-Pools Minds and Mouth Spread Mental Typhoid

Rev. Lester Stanton, Dresden, N. Y.

[This formula: "May the Lord Jesus Christ have mercy upon you" is an effectual antidote. This failing, smash the germ-spreader in the mouth.—Ed.]

The greatest, most priceless, most inexplicable mystery that can penetrate the human heart is the experience of God's love. The next most sacred, holy experience is that of love for others. The most divine-like kind of love for others is the love of two souls that are mated by a love for each other which shuts out all the world, and lives in complete possession alone with God. It is this love which God has ordained as the basis and condition of society, and for the divine purpose of reproducing as nearly as possible the conditions of divine love. The very realm of thought which includes this experience, and this ideal, is sacred before God, and a curse to every one who enters it with careless or profane purpose. Thus it seems to me, and so by this ideal my life must be affected.

I have taken the task up myself, prayerfully, of working against the common habit of joking about this sacred relation. To many people this subject of unfaithfulness and incontinence is the stock material of their wit. Suggestive stories, or the turning of a pure thought to an impure meaning, is their daily habit. This is a habit not merely among so-called worldly or profane people. I find it among people in the church, whose lives are spotless. They use these jokes among themselves, and worse than that, in the presence of children. I am sure they do not realize the damage they do. They get accustomed to hearing such stories as children, and grow into adult life in the atmosphere of sacrilege. In this way it seems to them a common, natural thing to joke about. They have homes and are happy, and true in their home relations, but thoughtlessly they make it a matter of merriment that others should be unfaithful in their relations in the home. Can it be possible that marriage is no more sacred than any other legal contract? Is the breaking of the marriage vows no worse a crime than the breaking of any other civil law? Legal marriage can not make a union of two souls; and the breaking of the spiritual union of which the marriage ceremony is but a symbol, is the desecrating of the holiness of love. The love between those whom God has joined together by his benediction upon that love is holy, or else we must throw away our ideals of life. Let us be Mohammedans and call it by its true name of lust, if that is what it is. But if it is love it is holy, and is not a subject for jest.

The status of marriage the world over is in its present condition because our ideals of the home have not been held high. Those who do exalt them in their own hearts keep silent before the poisoned words of others. I have tried to be tactful and prayerful as I rebuke those who cast a shadow over the purity of love. Last night one of my parishioners and I were dining at the home of a doctor. There are three young people in the family between the ages of twelve and seventeen. A sly dig

at the doctor by this other man, as to his having questionable relations with some of his patients led me to gently nudge him. He looked at me in a queer, resentful way that showed he thought something was wrong. Crisp jokes and retorts were continued. When he left the house I followed him to the garage, and explained why I had tried to stop his stories, but he was more angry than ever. He accused me of uncalled-for interference.

I told him that a minister's excuse for being anywhere is that he may interfere when he sees hurtful things.

He contended that it was not my place to interfere in the doctor's home. If the doctor or his wife did not like his remarks they were the ones to speak about it. I reminded him that not every one has the courage to correct others no matter how much they may be hurt. I had reason to believe that the doctor and his wife did not take his remarks as seriously as I did because they have become accustomed to such things. Then he asked me why I should be more interested in children than were their parents. But ministers ought to be interested in all children.

We try to shape the thinking of children according to great ideals of conduct, but we forget that they are as much shaped by ideas as by acts, in their formative years. So we, in our thoughtlessness, indulge in careless speech in the presence of children, regardless of their peculiarly tender susceptibilities. They are not learning everything from experience. They are learning from overheard conversation, and storing up a world of second-hand information. Their ideals are naturally pure. They are made impure from contact with impurity. This may not be orthodox, but it is young human nature, and that is more important. Acts are no more powerful in shaping lives than thoughts. What must children think about human relations about which we seem to care so little? What ideals as to the sanctity of the home can they get if we make light of the fact that others sin against that sanctity? What holiness will be associated in their minds with the sacredness of the marriage relation if we make it only a matter of jest? Remember, they do not know about life, they are building their world out of what they hear from older people. How will they know that people are pure in their lives, when they are so impure in their conversation? What ideals do their impressionable minds get when many of their elders jest so freely about unfortunate domestic relations?

I am fighting for the children. If you do not believe there is as much danger as I have pictured, you need to get acquainted with the world as it is, instead of being satisfied with the world as it ought to be. If we could raise up a generation of young people whose minds would not be poisoned by thoughtless older people who joke about the sacred things of life, we could cure the divorce evil in one generation, and love would be conceived and lived close up to the throne of God.

(Continued on Page 793.)

THE PROPHETEERS

JOHN F. COWAN, D. D., SAN DIEGO, CAL.

There was a rather over-resonant ring of the door bell, that somehow gave me a hunch that a personage of importance was condescending to call on plain Consumer Smith. That's me! I was right; it was my former neighbor, "Society Outfitter" Jones, who had just run over from his new twelve-room two-story-and-mansard on the avenue, in his new "sin-twix," as Mrs. Smith calls it. Some class sedan! I suspect that he wanted us to see it, as much as he wanted to see us. Though, before the war, when he used to be just plain "Haberdasher Jones," and lived on Commons Street near us, and thanked his lucky stars that he owned a flivver, he and his wife did "have a case" of neighbors on my wife and me. But, believe me, Jones has been soaring right up, along with the H. C. L. His place used to be "Gents' Furnishings," now it's "The Stylitorium." No sirree! I wouldn't believe that he has been profiteering; he's a member in good standing in the same church to which I belong, and as good a fellow as you'll find on top of earth—he'd be the last man to extort 100 per cent profit. His wife hints to my wife at some big strike in oil stocks that she had been lucky in making—an intimate friend on the inside had wised her what to buy, and,—well that's about all she talks of to my wife; and why don't we take a little flier in some low-priced shares? People are to blame if they don't better themselves these times, etc.

Well, if the price of shoes weren't perched on the ridge-pole, or the kids could go barefooted in winter, there might be a show for it. Jones doesn't sell shoes, but Frenchcalf Brown, another old neighbor of ours, does. He's gone to the Avenue, too. Mrs. S. says he walked there on other people's soles; I don't think she means "souls." He asks as much for a pair of shoe-laces as we used to pay, one of his bargain days, for a pair of baby shoes.

The first thing Jones set his eyes on, in our sitting-room, was the Shaveprice and Fitpurse mail-order catalogue on the center table. I thought he was going to rear on his hind legs, but he only turned his nose up three degrees and in scornful accents, that made the cat think she was being "scatted," he wanted to know what in thunderation I was doing with that cut-throat thing in the house? Hadn't I any respect for the honest tradesman? Was I turning bolshevist?

It took my breath, and fussed me all up; but Mrs. S. usually has her tongue handy by for emergencies, and she said: "We're not just turning, Joe;" (she's just as familiar with 'em still as if there was no Avenue), "we would have turned on both sides and gone broke long ago—that book is the only thing that has saved us—that and the Five-and-Ten."

Well, I'll just narrate to you that the ensuing conversation would have been rich and juicy, if it had ensued; but Mrs. Jones gave her head a toss that was copied from one of the movie actresses—I forget which one, but think it's the one divorced last—and said: "Joseph, dear, aren't you afraid the car might be stolen

if we stay so long?" And he was—or something—and away they went in their "sin-twix."

No, sirree! I don't hint that the Avenue and a "sin-twix" and "Stylitorium" and profiteering must walk together four abreast. "Joseph dear" isn't a profiteer; but he and a lot more are propheteers. When a consumer like the Smiths staggers at the H. C. L. Joseph looks annoyed and bites his lip and launches out with:

"Why, the stupidest kicker ought to be able to see that rents have gone up, and we have to pay our help more, and the trust has airplaned sugar and spuds are scarcer'n hen's teeth, and what's more, it's going to be worse before it's better, and them that's squealers now will be thankful not to be starvation cases in the morgue a year from now. Believe me, this country is going to the bow-wows, and a careful dealer is scared not to ask a good price for fear he'll be in the poorhouse himself next week."

I don't believe Joe wants to gouge anyone, so much as he has lost faith in God, providence and humanity, and thinks it's up to him to lay up treasures in the First National before the devil hops on the throne of the universe. It ain't so much profiteering that's hurting us as it is propheteering, and the kind that Balaam's ass had too much sense to swallow.

One grain of confidence in the future is worth more than a ton of tips on oil wells. So I told the butter-tongued chap who wanted to get my Liberty bonds for a song in exchange for guilt- (that's the right spelling) edged stocks. He didn't have no occasion to slam the credit of my Uncle Samuel in the way he began to do. "Why," says he, "Canada's paying 5 per cent on war bonds, and is putting out an issue at 7 per cent. And look at the United States—"

"Yes," I shot one hot over the base. "Look at the United States!" Take one long, last look, and if this country isn't a safe enough creditor, good riddance to you! But before you go, would you kindly change this \$5 Canadian bill for me."

He said he would for \$4.30. I think it was, maybe less.

I said, "Har-har! I'll keep my American money and bonds at their par value," says I. "And don't you fool your own head off, Mister; these U. S. Liberty bonds will be above par before you hang a new almanac on the nail."

That's the kind of a propheteer I am. It would take only a few ounces of that kind of confidence to bring prices down, and if you shake the bottle the prescription needn't be re-filled. Every time a preacher predicts that America, and humanity in general, are headed for the rocks, coffee goes up five cents a pound. Why, of course, to be sure! There's a big stock on hand, and owners must get their money out of it. After every editorial in your county or city paper prophesying that prohibition can't be enforced, and if it is enforced it will bankrupt the country and drive women to divorce and men to the madhouse, you will find landlords raising the rent on you, and workingmen

demanding shorter hours for longer wages. Hasn't a landlord got to get all he can out of his property before the arrival of chaos? Why should a workman try to see how much he can produce, when the present order of society has got to be smashed to flinders, anyway?

Maybe the Constitution of the United States can't be amended lawfully by thirty-six states, as it provides it may be. Maybe the Supreme Court isn't so supreme as we think it is. Maybe marriage is an error of the heart, and the state would better start breeding stables for perpetuating the race. Oh yes, the air is full of May bees, no matter what the month, but for every new upsetting theory or hair-brained prophecy the nerve that produces goods is partially paralyzed, and production is cut down, and prices go up. You get me?

For every American profiteer there are three prophets who are foretelling evil to come, and unsettling the minds of men and sapping their courage.

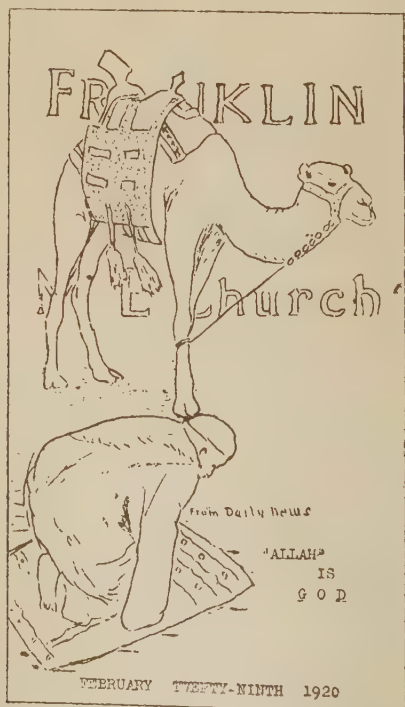
It's the cry of "Wolf!" that's scaring the sheep and making mutton and wool scarce. Really, there isn't "no sich animal." All the United States needs is to quit getting scared at a bogey wolf every time some croaker sets up the stuffed skin. God is good and our land is rich and the world has to have our goods, and its a sheer case of nerves, of giving way to the "jumps," when Christian Americans, who should be in the prayer meeting thanking God for our \$24,000,000,000 crop, loaf on the street corners listening to soap-box noodle-heads croak over the calamity they prophesy is coming.

No calamity is coming if the nation will trust God and take off its coat and get to work. Put the prayer meeting and Sunday School in place

of the soap-box, and pay the preacher as much in a year as Jones' "sin-twix" cost, and the Almighty will pour out upon us such prosperity that our store-houses will not be able to hold it. Tell the backslidden prophets of evil to "go to," and then some. They are the fellows who are making prices soar. It isn't "living" that is costing so high, as lack of faith in God and man. Faith, production and trade go together. You can't have the last two without the first.

The most wholesome remedy for the pessimism that is sanding the axles of business and production would be to organize the whole country into Bible classes for the study of the minor prophets and the Gospels. Joel and Amos and Micah can tell the calamity howling prophets more in ten seconds than they will reason out in their twisted, soft-shelled mind-lets in ten thousand years. They have been shunting the whole nation off on the wrong track, just because so many of us have forgotten that the rule for national prosperity is a very simple and unvarying one—"Keep to the right and go straight ahead." Keep right with God, and he'll make it right with you.

There's nothing under heaven that can send "on to the rocks" a nation that lines up with God. Lincoln was steadied by that knowledge in the darkest days of the Rebellion. Next time I drop into the "Stylitorium" I have this saved up for "Outfitter Jones:" "Joe, I'll say to him, "you swap places with me for one day and I'll revise your price list, and you revise mine." That sounds kind of Golden Ruley, and it's a big dose of the "Whatsoever ye would that men should do you, do ye even so unto them," that we need, along with Joel and Amos and Lincoln and Roosevelt and the "square deal," that we need today.



Mr. Sibert Lartens has organized his class into a club. The boys are going to have a name composed of letters of the Greek alphabet. Each letter is to stand for a name which only the members are in possession of.

M - - - - E - - - - C
The young men are doing excellent work in filling in the lots back of the church. With the work going at this pace it will not be long till we have a first class tennis court. The boys deserve special mention for this fine piece of work.

M - - - - E - - - - C
Mrs Pearl Hackmeister, who is in the hospital at Oak Park is gaining her strength nicely, and will be home in a few days.

M - - - - E - - - - C
Mrs Fred Wespall who lived in the trick flat on North Pearl street, died in St. Lukes Hospital Saturday morning February 26.

M - - - - E - - - - C
Mr. Harry Collins and Mr Guy Kester were unable to do their work because of illness.

M - - - - E - - - - C
Miss Dorothy Young is sick.

M - - - - E - - - - C
A man when he is dead will ask the pastor to hold a whole service just for him. Yet the same man while he is still alive will ignore several thousand perfectly good services that others would be glad to share with him. --J. A. Holmes

M - - - - E - - - - C
Be strong to suffer, Be strong to dare,
Be strong to speak, Let your words ring true,

Be strong the Burdens of life to bear,
Be strong to wait and Be strong to do.
--Margaret Sangster.

METHODS OF CHURCH WORK

E. A. KING

This month will always stand for "Mothers' Day" in the churches, and so in America generally. The war experience has emphasized the importance of mothers and the love of mothers for their children. It also has taught the world how devoted the young manhood of the world has been, and is to motherhood. We do not write these words from a theoretical standpoint, but out of our experience with American youth in France. Almost every young man we talked with carried in his blouse pocket a picture of his mother. Many a young man "over there" kept clean and strong for his mother's sake. Mothers' Day was observed in the army with splendid moral effectiveness. One could always get a genuine response from our boys by making wholesome reference to the love of mother. Men are the same in this country, and this year the mother love of men should be put to good use in all our churches.

* * *

While writing this editorial a brother minister came in to make inquiry about "moving pictures" for his church. We gave him much printed matter and told him what he wanted to know and then took down a copy of The Expositor and asked him if he ever saw it, and he said "No." We told him that if he would subscribe for it he would know all about such things as he was asking about because it is our business to tell our brother ministers about every helpful device for the good of their work.

This leads us to say that there are many ministers yet who do not know of the helpfulness of this magazine. Why not undertake to let your brother ministers know about it? Send the name of some such minister to The Expositor, Caxton Bldg., Cleveland, Ohio, and ask to have a sample copy sent to him.

* * *

This month of May is also the "Memorial Sunday" month, and this year it ought to be a wonderful occasion. There are so many interesting things to say and do. We have invited the G. A. R. and kindred societies to our church for the evening and we will show stereopticon pictures of the Memorial Day exercises at Le Mans, France. We took the photos last year with this in mind. Ministers who were not in France can obtain such slides from lantern slide houses. (See those advertised in this magazine.)

We believe the church should take advantage of every great event to press the claims of Christianity and Christian living. On every side now men of practical affairs are telling us that nothing but "pure and undefiled religion" can save this country from moral chaos! Let us meet the challenge and press the claims of Jesus Christ.

It may not be out of place here to say that the "times" are demanding better preaching. We mean more thoughtful utterances, the result of careful reading and study. There is

danger that sermons that are being preached nowadays may become rather superficial, that is, they may not go deep enough. They may not be calculated to feed hungry souls and enlighten bewildered minds. People are unsettled and drifting and they are craving some clarifying contribution to their perplexed mental condition from the pulpit.

The reason for this possible danger is that the minister is so crowded on every side. Outside organizations and denominational "movements" press upon him. His pulpit is in danger of becoming a mere platform for the presentation of "drives," movements, statistics, and reforms. As good and important as these are they are nevertheless distracting and perplexing and the danger is that the minister will not be able to prepare such sermons as are really needed for the present crisis. It is a hard place to be in, brother, and we all have to "sweat blood" over it. Let us try not to lose the one thing we are supposed to possess and propagate, namely, religion!

* * *

Tell us how your work goes. Send us samples of your printed matter, etc. Send everything to Rev. Elisha A. King, 594 South 11th St., San Jose, Cal.

* * *

MOTHERS' DAY HYMN.

The following Mothers' Day Hymn was written by Rev. George E. Atkinson, service secretary of the Y. M. C. A., San Jose, California. It is a good one and we think you could use it to advantage this year. It was composed in 1916 when Mr. Atkinson was pastor. Since then he has served in war work and his experiences have only deepened the conviction expressed in these lines:

Faith of our Mothers, living still
In all things beautiful and bright:
Yea, nobly will we do God's will,
And live our lives as in his sight.

Faith of our Mothers, Living Faith,
We will be true to thee till death.
Faith of our Mothers, living still
In strong sons' lives and words of praise
We humbly own our debt to thee,
And love thee as in former days.

Faith of our Mothers, conquering Faith,
We will be true to thee till death.

Faith of our Mothers, living still
In deeds of love and service strong,
We gladly pledge our strength to thee
To soothe the sorrows, right the wrong.

Faith of our Mothers, saving Faith,
We will be true to thee till death.

Faith of our Mothers, living still
In words and truths that ne'er can die,
Thy sons and daughters ever dear
Shall claim the faith that brings God nigh,
Faith of our Mothers, holy Faith,
We will be true to thee till death.

—Copyrighted, 1916, by Geo. E. Atkinson.

TRIBUTE TO MOTHER.

The calendar of the First Presbyterian Church, Marietta, Ohio, for Mothers' Day last year carries the following tributes to mothers. This is a good idea. Here they are:

Mothers' Day should not be allowed to pass without noting some of the thousands of beautiful tributes the world has paid to mothers. We give a list which may be amplified indefinitely:

John Quincy Adams: "All that I am, my mother made me."

Lincoln: "All that I am or hope to be, I owe to my angel mother."

Napoleon, in answer to the question of what France needed most: "Mothers, good mothers."

Kipling:

"If I were hanged on the highest hill,
Mother o' mine, O mothe ro' mine!

I know whose love would follow me still,
Mother o' mine, O mother o' mine!

Andrew Carnegie: "I owe a great deal to my mother. She was a seamstress, cook, wash-lady, and never until late in life had a servant in the house. And yet she was a cultivated lady. She kept up with the literature of the day. When I was a little tot she used to read good books to me."

Thomas Edison: "I did not have my mother long, but she cast an influence over me which has lasted all my life. The good effects of her early training I can never lose. If it had not been for her appreciation and her faith in me at a critical time in my experience, I should never likely have become an inventor. I was always a careless boy, and with a mother of different mental caliber I should probably have turned out badly. But her firmness, her sweetness, her goodness were potent powers to keep me in the right path. My mother was the making of me. The memory of her will always be a blessing to me."

MOTHER'S DAY ACROSTIC.

Metropolitan Baptist Church,

On Sunday evening, May 5th,

This special service will be

Held, beginning at 7:45, sharp.

Every one is invited, so

Remember the date, May 5th. The place,
Sixth and A Streets Northeast.

Dead is she? Then come in blessed memory.

Alive is she? Bring her, if possible, but—

You come. Be sure YOU come.

Wear a white flower.

—John Compton Bell, Pastor.

A RESPONSIVE READING FOR MOTHEERS' DAY.

There are many passages in the Bible that bear upon the "mother" idea. What more beautiful service could there be on Mothers' Day than the reading of such as this:

Leader: My son, hear the instruction of thy father and forsake not the law of thy mother; for they shall be an ornament for grace unto thy head, and chains about thy neck.—Prov. 1:8, 9.

All: Honor thy father and thy mother, and thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

Women: Children, obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long upon the earth.—Eph. 6:1-3.

Boys and Girls: Jesus said: Honor thy father and thy mother: and thou shalt love thy neighbor as thyself.—Matt. 19:19.

Leader: A wise son maketh a glad father; but a foolish son is the heaviness of his mother.—Prov. 10:1.

Men and Women: Harken unto thy father that begat thee, and despise not thy mother when she is old.—Prov. 23:22.

Leader: Paul to Timothy . . . I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded, in thee also.—2 Tim. 1:1-5.

All: Now there stood by the cross of Jesus his mother . . . When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother. Woman, behold thy son! Then said he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

A THOUGHT FOR MEMORIAL DAY.

If you keep files of The Expositor (and we hope you do) turn to the issue of July, 1919, page 805, and you will see an article about soldiers' graves in France. This question is agitating the minds of American and English people and the problem is still with us. It has been said that organized undertakers are trying to secure the removal of soldiers' bodies to this country. It is probably a "good omen," however, to note that the American Legion advises that the bodies be left in France where they properly belong. If you can say a word on Memorial Sunday to this effect perhaps you can help many uncertain and perplexed relatives who do not know what is best to do. It is probably true that the majority feel as the American Legion does.

UNIQUE DEVICE.

The "Assistant Pastor" (Bethany, Mo.) carries a unique friendly challenge on its front page. It is this: "If the minister can be of service in sickness or in health, call _____" At the end of this line is a picture of a little telephone and the number follows in large black type.

CHURCH ATTENDANCE BONDS.

The Christian Church at Herrington, Kansas, used a striking method to impress its members with the importance of attending a series of revival meetings. A series of twenty-four coupons were struck off and left attached by perforation and each one of these was dated. On the back of each little ticket was a number. This number stands for some particular

church member, and after each meeting the coupons are counted and checked up with the official list. It is sufficiently interesting to be reproduced here. The plan may be used for prayer meeting attendance, Sunday School, or even regular church attendance. The idea has been worked out often for communion services, but this plan as used at Herrington seems to be quite new.

"I was glad when they said unto me, let us go into the House of the Lord"

Christian Church Revival Meetings

HERINGTON, KANSAS, FEBRUARY 1920

Percy R. Atkins, Minister

Because I believe in the message of Jesus, and in His all-sufficiency as Saviour, I rejoice in this opportunity to re-consecrate my time and myself unto Him. I promise Him that I will attend at least four days each week, unless hindered by some reason that would be acceptable to Him.

Signed

Detach Here

CHRISTIAN CHURCH REVIVAL MEETINGS LOYALTY AND ATTENDANCE BONDS

As you redeem these bonds by coming to the services tear them off, and drop them in the box just inside the door. Each bond is numbered and dated and a complete record will be kept. The success of the meeting depends upon the consecration of the individual member and worker.

"ONE MAN, AND GOD, FORM A MAJORITY."

Sunday Evening February 22	Sunday Morning February 22	Friday February 20	Thursday February 19
Wednesday February 18	Tuesday February 17	Monday February 16	Sunday Evening February 15
Sunday Morning February 15	Friday February 13	Thursday February 12	Wednesday February 11
Tuesday February 10	Monday February 9	Sunday Evening February 8	Sunday Morning February 8
Friday February 6	Thursday February 5	Wednesday February 4	Tuesday February 3
Monday February 2	Sunday Evening February 1	Sunday Morning February 1	Sunday January 25

CALL VISITORS GUESTS, NOT STRANGERS.

Rev. Hugh Elmer Brown has sent us a bunch of his calendars from Evanston, IL. On the first page at the bottom is the following paragraph to "Our Guests." We have not seen anything before quite so good as this:

We heartily welcome you to all our services. We extend to you our Church Fellowship, if you are not connected with another congregation. All who walk in the Way of Jesus are our Brothers, and we would be their Comrades. The Minister will be glad to serve you as Friend and Pastor. Please make yourself known to him. Kindly register in our Guest Book on the small table in the rear of the church.

THE NEW CHRISTIAN.

Every pastor should have "The New Christian." It is a pamphlet of 148 pages dealing

in a most vigorous way with "Stewardship," and is written by Ralph S. Cushman. It is issued by the Interchurch World Movement of North America, New York City. It is rich in material for sermons.

TRY ANIMATOGRAPH SLIDES.

A great many ministers who hesitate to invest largely in lantern slide equipment will find efficient service and reasonable cost by using the Animatograph material. The monthly bulletins issued by them present some very attractive programs. Write a letter to Photographic Department, Victor Animatograph Co., Davenport, Iowa, for circulars and lists of slides, etc. You will find great help.

MEMBERS FOR STARS.

During the war period we were writing about service flags of many different kinds. A minister in Roxbury, Mass., Rev. C. A. Young, undertook to secure one new church member for each star on the service flag. There were 92 stars and he closed the membership campaign with 95 new members on the church membership roll. While the campaign was going on the Christian Service Flag hung beside the War Service banner. This was one of the inspirations for the effort.

WHEN THE TELEPHONE BELL RINGS.

The Seventh Presbyterian Church, of Cincinnati, once issued a most valuable telephone card to be hung up near the house or business phone. It is printed in black and red. At the top is the following pointed message:

"When the telephone bell rings you leave your present customer or neighbor to answer it. The call may have been unimportant, but you did not know, and the conditions of the service demand it.

"LISTEN, MY FRIENDS. In one respect the call of Religion is just like the call of the telephone. As that call has **first right of way**, so has the call of Religion upon your life. Other things are pressing, but this has the right of first place. It is never unimportant. Other things can wait. God has a right to be heard. Moreover, the business man who will not answer customers' telephone calls will soon have none to answer. That somebody called about church time is no excuse. If you will treat God with the same courtesy you treat your telephone, you will excuse yourself and be at God's house. This is the thing that demands your attention when the bells say, 'Time to worship God.'

"If not elsewhere then here the Seventh Church."

Underneath this are twenty-four lines each ending in a space for a telephone number. At the top of the blank spaces are four names printed in black. The name of the church with phone number, name of minister with address and phone number, the assistant pastor and the church treasurer. On the back is a complete directory of the church. This is a device that any church could use and it is a good one. Try it.

HAVE YOU GIVEN THE ROTOSPEED A TRIAL?

There is need in every church for a duplicating machine of some kind. The usual commercial rotary duplicators are so expensive that the average minister does not feel that he can afford to buy one. The Rotospeed Company, of Dayton, Ohio, has produced a machine that fills the bill for most ministers and churches. We have been using one with much satisfaction and our local Y. M. C. A. secretary, who is particular, has tried it and pronounces it entirely satisfactory. Do not hesitate to send for one to try out. You will find that it adds much to the efficiency of your work.

READY MADE HELPS FOR THE MINISTER.

The Expositor has always tried to suggest all kinds of helps for ministers. We keep watching out for everything that will help our readers. Among the few really first-class "pastors' helpers" in the line of printers' ink we wish to place the name of Woolverton, Osage, Iowa. Our reason for saying this is that this company manufactures a large variety of good material so reasonable in price that any minister in the country can have the use of it at very little cost. This gives him a chance to distribute as high a grade of publicity in his small rural parish as his city brother does in his larger and richer field.

For years Jos. E. Bausman, 542 East Girard Ave., Philadelphia, Pa., has published some very attractive illustrated cards. Write to him for a bunch of samples. It would be a good investment to send twenty-five cents to each one of these houses and ask for samples. You would be much pleased with the results. It is often true that our denominational houses publish excellent material free to local churches. Suppose you write today and see what you could secure.

REACHING THE STRANGERS.

How to meet a sudden increase in the number of strangers in a church community is suggested by the recent experiment of First Church, Fort Worth, Texas. An influx of people in the city led the church to set aside November 3-9 as newcomers' week. Plans were announced through daily papers, pulpit and church bulletins for several weeks in advance, and church members were reminded to be on the alert for strangers, near their homes or in their business places. Names of newcomers were collected by the church office and letters sent to members living in the neighborhood of the "prospect" asking him to call.

During the week the women's missionary societies held an all-day session. The mission study class in Christian Americanization at an open meeting asked the newcomers for suggestions as to Americanizing the foreign women in the local community. A luncheon was served at noon by the Ladies' Aid Society. The Young Men's Club entertained the new men at supper one evening with an address by a popular speaker. On another evening a reception was given to the newcomers. The week culminated in newcomers' day on Sunday, when a committee greeted all comers in the foyer, and the pastor, Dr. J. K. Thomp-

son, spoke on "The Stranger Within Our Gates."—Exchange.

VESPERS AND SOCIABILITY.

In the Bulletin from North Loup, Nebraska, there is an account of the work of a church social committee. Vesper services are held each Sabbath evening, and after this is over the committee manages a "social half hour." The plan has made people acquainted and proven very helpful.

FOR DEAF PEOPLE.

Every now and then we hear of people who cannot attend church because they are unable to hear the preacher or enjoy the music. To overcome this condition many churches have introduced the use of acousticons. Perhaps something of the kind might be done in your church. The following paragraph is taken from the calendar of the First Congregational Church, of Redlands, Cal., Rev. Herbert C. Ide, pastor:

"The Acousticon instruments in use today are on trial for four weeks. We want every person who is hard of hearing to see if possible help can be had from one. Arrangements to use one can be made with Mr. Wolcott or any usher. Ten receivers are in seats scattered through the church. If satisfaction is felt by any number of people in their use, the church plans to keep the instruments permanently. Give it a patient, fair trial. Mr. Ide will be glad to confer with any one interested and render such assistance as he can. As many receivers as may be needed will ultimately be installed."

Information may be secured from the Dictograph Products Corporation, 1432 Candler Bldg., New York, N. Y.

MOST REMARKABLE ANNIVERSARY SERVICE.

The Methodist Church, South, of San Benito, Texas, held a very interesting anniversary service recently. It was their twenty-fifth year and they called the event "Immigrant Sunday." They honored the oldest member (81), the youngest member (7), member of the longest period, members born in San Benito (only 4), by giving them bouquets.

All the other people were "immigrants" and they were counted by states. The following report, printed on the back of the folder, shows the number of different states from which the people came: Alabama 2, Arkansas 2, Georgia 1, Illinois 39, Indiana 8, Iowa 22, Kansas 31, Louisiana 1, Michigan 3, Mississippi 4, Missouri 25, Nebraska 4, North Dakota 12, Ohio 2, Oklahoma 7, Pennsylvania 2, South Dakota 4, Tennessee 1, Texas 85, Middle Atlantic States 2, Minnesota 30, Wisconsin 6, the West 7.

The congregation was seated by states. The sermon was "Abraham, the Immigrant." Twenty-two members were received. The pastor is Rev. J. Fisher Simpson. The mottos used were:

"From East and North and South and West They Come."

May this be true of us: "So we, being many, are one body in Christ, and every one members one of another."—Rom. 12:5.

"TIME CLOCK" METHOD OF RECORDING ATTENDANCE.

Rev. N. K. McGowan.

The writer has been an Expositor reader for some time, and being appreciative of the service rendered through your department, I wish to tell of a plan we are using in this church, Parkland Christian, Louisville, with the hope that it may be of service elsewhere, and thus pay a little toward the debt I owe this department.

The idea concerns an attendance record scheme, which operates as follows: The unit of record is the family. Each family on the church roll is numbered from one to the total number of enrolled families as follows:

Abbott, 1; Ackmann, 2; Adams, 3, and so on through the roll. A board carrying the name of the head of each family, followed by the family number, hangs in a prominent place easy of access at the entrance of the church auditorium. Under each name is a hole in the board. For each hole a small plug is provided (a cork). If the family is represented at the service for which it is desired to keep a record, the attendant member or members of the family are to see that their number is "plugged."

The minister then, or an appointed aide, takes down the numbers that are plugged following the service. These numbers the minister or aide records on a chart prepared and kept in the office of the church. This chart, when consistently kept, reveals unerringly the faithfulness or unfaithfulness of the families of the church upon its public services. The faithful are commended; the unfaithful communicated with through a system of district visitors, who receive a monthly statement from the minister as to the standing of each family under their care and supervision, so far as attendance is concerned.

For instance, our record for February, this year, showed that 73 families had had no representatives at either morning or evening service during the month, while 112 families had attended, giving a percentage of attendance, according to families, of 60.5 per cent. The scheme is flexible and can be adapted to any desired record of attendance. It could be made individual, if desired. It costs practically nothing except effort and in our estimation is eminently practicable and serviceable.

HAVE A "CLEAN-UP" DAY.

We asked a dirt-covered friend coming from a down-town church what had happened and he said, "This is our annual clean-up day at the church. Once each year as many men as possible plan to spend the day at the church cleaning, scrubbing and repairing. It is rather hard work, but we save money by it and it creates an interest in our enterprise."

On the calendar of this church we find the following announcement about "Our Church Property:"

"In making up the reports for the Annual Conference, the pastor called some of the trustees into consultation regarding a fair estimate of the value of our church property, the

result being that the estimate was placed at the same figure reported for some years past, \$30,000. The property undoubtedly represents that amount actually invested by the people of Centella Church and their friends, and it should be kept from running down.

"Monday, tomorrow, has been selected by the committee as Clean-Up and Repair Day for the church, from 8:30 in the morning until we get through. The plans of the committee call for tools for digging, carpentering, plastering, repairing chairs, general cleaning up, etc. Come prepared for business. It has been suggested that on these occasions the ladies can usually be depended upon to furnish a lunch at noon. That's fine! Come tomorrow. Come early. Come for all day. Bring some tools. The members of the committee can give you further information. Let us set our house in order."

WELCOME TO STRANGERS.

The following card is different from any we have seen because it asks the stranger to write in his name and tell where he lives:

THE METHODIST CHURCH

J. F. SIMPSON, PASTOR

**We Welcome the Strangers in our Midst
desire to be of service to you.**

Kindly fill in these blanks and drop the card
to the basket or hand to an usher:

Name

Where do you live?

We extend an invitation to you to find a place
active Christian service in our church.

A POPULAR ADVERTISER.

Rev. Wilfrid N. Wallis, of Oakland, Neb., has sent us twelve clippings from a local paper. Each one carries a bright, modern advertisement of something that is "doing" in his church. He uses "cuts," display type, and often his Sunday program is reproduced. He uses such space every week and sometimes occupies nearly a column. It is about the best series of continuous service we have seen.

Such publicity actually pays in dollars and cents. Each week the people read the space eagerly and they find themselves thinking of that church and ultimately attending it, or at least some of its services. We have tried out the efficiency of advertising and know from experience that people read the announcements and respond. If any minister who reads these words has never tried this plan we suggest that he make the trial now. He will find that it will bring him more people to preach to.

LOYALTY BONDS.

The Trinity Reformed Church of Akron, Ohio, issued, some time ago, a most efficient educational suggestion to the members. The plan was known as "Loyalty Bonds," and the purpose was to line up families in the church

for the erection of the family altar, regular attendance upon all the services of worship, systematic giving and participation in church work. The "bond" used is as follows:

Loyalty Bonds

For God, Church, Country and World.

Your subscription obligates you to deepen your own spiritual life by the proffered means of grace; to help increase the interest and attendance at all the services; to become personally responsible both financially and otherwise, for the maintenance of the church as a force in the community; and to win your fellowmen to Jesus Christ.

United with others in these efforts, and trusting in the Lord for strength, I agree:

To help in the erection of the family altar, thereby making home what it ought to be through the daily use of the Bible and daily prayer for the coming kingdom.

To attend regularly the worship, study, training and business sessions of the congregation and of its auxiliaries with which I ought to be affiliated.

To join the band of systematic givers who recognize God's ownership of all and man's

stewardship in all by contributing the tithe or a definite portion of my income or allowance.

To serve gladly at some specified task, as bearing office, teaching a class, singing in the choir, inviting non-attendants to accompany me to service, visiting the sick, ministering to the needy, welcoming strangers or winning the unsaved for Christ.

Are you willing to take a Bond? They are to be paid on the installment plan. Not only in dollars, but also in consecration, service and prayer.

(Signed).

Husband

Wife

Sons

Daughters

LOYALTY BOND COUPON.—Please check the items below as to correspond with those you have checked in the Bond. Keep the Bond; detach this coupon and return same to the Church Office.

- 1 PROMISE, if physically able:
- 1. To attend one service every Sunday.
 - 2. To attend two services every Sunday.
 - 3. To invite every week some non-attendant to accompany me.
 - 4. To attend at least two prayer meetings every month for three months.
 - 5. To serve, under the direction of the Pastor, on a Personal Visitation Committee, if such be organized.
 - 6. To join the Personal Workers Group: Evangelism.
 - 7. To pray for the success of this campaign every day.

Date _____ Name _____

GUARANTEE CERTIFICATED

LOYALTY BOND

LOYALTY BOND

For God, My Country and My Church

In an effort to bring the average attendance at both the morning and evening services at the

DELAWARE AVENUE BAPTIST CHURCH

3 I Promise, if physically able: (Check the items below which I agree to do.)

1. To attend one service every Sunday.

2. To attend two services every Sunday.

3. To invite every week some non-attendant to accompany me.

4. To attend at least two prayer meetings every month for three months.

5. To serve, under the direction of the Pastor, on a Personal Visitation Committee, if such be organized.

6. To join the Personal Workers Group: Evangelism.

7. To pray for the success of this campaign every day.

Date _____ 19____

LOYALTY BOND

LOYALTY BOND

1. (Signature) _____

LOYALTY BOND

will attend every service and will try to bring others to the service during these special services.

2

1. (Signature) _____

LOYALTY BOND

will try to bring others to the service during these special services.

4

1. (Signature) _____

LOYALTY BOND

will try to bring others to the service during these special services.

1

1. (Signature) _____

LOYALTY BOND

will try to bring others to the service during these special services.

3

Keep the above Bond a reminder of your pledge. Sign any or all of the following agreements you are willing to make for your Church. Sign and clip off and deposit in collection plate on November 17, or mail to pastor.

1. This Bond is due November 17, 1918.

DAYTON, OHIO

NOVEMBER, 1918

W. A. NEAVE, EVANGELICAL CHURCH

W. A. NEAVE, MINISTER

(Signature) _____

LOYALTY BOND

AS A MEMBER OF

The Wayne Avenue Evangelical Church

For value received, and in discharge of my opportunity as well as responsibility, I promise to support the work of my church during the special meetings beginning November seventeenth and continuing each evening except Saturday until December second. This bond is in testimony of the Loyalty Bonds signed to every member of the church.

My support shall take definite expression in any or all of the following places which shall predicate: 1. To pray for those services; 2. To attend the services unless positively and unavoidably hindered; 3. To endeavor to bring others to the services, especially non-professing friends; 4. To endeavor to win at least one friend for the Kingdom of God.

802

HOW ONE CHURCH RAISED HALF A MILLION.

The Temple Baptist Church, Los Angeles, Cal., in its \$500,000 drive went over the top with a whoop. Dr. Frank H. Divine, generalissimo, and Dr. J. Whitcomb Brougher, chief of staff, with other able helpers, did it.

Program: Pray, work, pray, continue to pray, give, give till it hurts, give till it doesn't hurt, give more, give hilariously, rejoice, praise God!

The Temple Church has had an eight-day drive for a church home. All other churches had forsaken the downtown district. They proposed to perpetuate the distinctively downtown work and stay on the job.

Dr. Frank H. Divine, edifice secretary of the Home Mission Society, conducted the drive, raising a fund of \$500,000. One of the church tells the story thus:

We began Sunday, December 7th, after a month's preparation. Dr. Divine preached Sunday and every night during the week except Saturday. We had two weeks of noon prayer meetings and home prayer meetings. During the drive, committees met Dr. Divine at luncheon every day. At the evening meetings voluntary pledges were received for the fund. From \$3,000 to \$25,000 came in each night. Thursday, Friday and Saturday there was canvassing among the church membership. The fact that we must raise this fund practically within the church was kept ever before us. A moderate amount was secured without the church after the church itself had put forth its strength in a large effort.

On Wednesday Doctor Brougher sent special delivery letters to our own city churches and telegrams to the principal churches on southern California, requesting their prayers at all services during the rest of the week and Sunday. When Sunday, December 14, came, we still had \$150,000 to raise—no small task after contributions of \$350,000 had already been secured. All pledges were on the basis of weekly giving for five years. These terms could be and were changed, as donors might desire, to a monthly, quarterly, semi-annually or yearly basis.

Doctor Divine, after the sermon, sent the "Committee of Eighty" men and women to their assigned stations through the congregation, each having from forty to fifty people to work upon. The signed pledge cards already secured were in the hands of the eighty, to use as Doctor Divine had told them, for kindling-wood to start the fires. The first pledge was from the S S Cradle Roll, \$5 in pennies. Then Doctor Brougher announced the large pledge of \$100,000. On the platform was a corps of secretaries, with adding machines, to list the pledges. New pledges, interspersed with those already in the hands of the solicitors, came in like hail on a tin roof.

On the platform was a twenty-foot thermometer with markings by thousands up to \$100,000. When the red ribbon went up to 100,000 degrees we began again and we had to reach that temperature five times to complete the job. As each \$100,000 was secured, a white electric light blazed at the top of the thermometer. When the red ribbon in the thermometer had run up for the fifth time, a large red bulb at the top of the thermometer

broke out in a flash of red light and pandemonium broke loose. The presidential nomination in a political convention comes the nearest of anything I know to being like it.

Men and women shook hands. They laughed, they cheered, they hugged each other (the men did); 3 000 voices rang out with "Praise God From Whom All Blessings Flow." This was at 10:30 at night. We had reached \$404,000 at the close of the morning service. The "Eighty" ate dinner at the church and then in forty automobiles went out to find the church members who had not been at the morning service. It is not ended yet; other pledges are coming in. We are out of the trenches, over the top.

But now, here is the best of all: The result of all this experience is that the spiritual atmosphere of the church has been raised to a high degree. 'Tis wonderful, and why not? It has been a campaign of prayer. The church recognizes that it is all of God and to him we give all the glory.

BIBLE EVANGELISM.

We note the splendid missionary work of Miss Elizabeth Merriam, 34 Beech St., Framingham, Mass. She sends copies of various books of the Bible to ministers everywhere free of all charge to be given away. She is working for world evangelism by supplying the Bible to all who will accept it without charge. Any reader of this magazine may write to Miss Merriam and she will send you 24 copies of the Gospel of John for free distribution. She even pays the postage. We hope a great many will take advantage of this.

LET THE MINISTER KNOW.

We have before us a card (printed by Woolverton, Osage, Iowa) to be used by members in giving information to ministers about people in the parish. A line on the card provides a place for the "Petitioner," who checks any of the following items: "Sick," "Shut-in," "Stranger," "Slighted," "Conference desired," "New address as above." This is a very efficient method and every church should be supplied with something of this kind. One item listed here we have never noted in any other information card, that is the word "Slighted." It is well to have this because there are always people in every church who "get their feelings hurt." Usually the matter is very slight and the minister can heal the sore if he knows that something has gone wrong. Information for the minister is usually confidential and this method of giving it is most excellent.

TO BRING OUT THE CHILDREN

In a religious journal that has come to our notice we find the following practical plan: Rev. Henry Hughes, of Keene Valley, N. Y., has inaugurated in his church a unique and interesting custom calculated not only to bring to the morning service all children in the parish between the ages of 10 and 15, but to hold their close attention to all parts of the service. Mr. Hughes has sent the following outline of the plan:

The children are provided with small notebooks in which they enter the number and title of hymn (if no title a sentence or two of the hymn), the Scripture lesson, where it

is in the Bible and what it is about, a few sentences from the prayer, the second hymn, the text of the sermon and a page or two about subject matter of sermon and the closing hymn.

The notebooks are handed in to the pastor at the end of every two months for his examination. Each one whose book shows attendance six Sundays and is acceptable, gets a good story book. (See Pilgrim Press catalog, page 38, "Firelight Library," for boys and girls. They are good.) In this way every child will get six books a year. The value of the plan is first, that children attend preaching service; they come with their parents and enjoy doing so. If parents do not attend, this may interest them. Second, children learn to listen and will become familiar with hymn book and hymns, Scripture, prayer and sermon, and they will remember. Third, children get good books to read. A family of three will have 18 books at the end of the year.

AN ANCIENT METHOD STILL IN VOGUE.

In reading "Biblical Operas," by H. E. Krehbill (Macmillan, N. Y.) we came across a statement to the effect that during the 14th century in England, Italy and Germany, preachers used to put on various "mummeries" (plays) with an admixture of church music for the purpose of drawing the populace to church to hear the sermons of the priests. Later the sacred musical dramas were called oratorios.

Not long ago The Expositor (Jan. 1920, p. 373) published an account of how an Oregon pastor got a crowd by a similar method. The Missionary Education Movement has encouraged pageants of many kinds and every other thing, we see an advertisement of a Sunday evening religious play put on before the sermon. Most of the "modern" devices used to "draw a crowd" so it can be preached to are not so modern as we are inclined to think.

GETS IN TOUCH WITH STRANGERS.

The Central Church of Akron, Ohio, has welcomed eighteen comparative strangers into its membership as a result of publicity given its movement to get in touch with all Presbyterians in the city not affiliated with any church. The plan of asking all pastors, relatives and friends of people who live in Akron to send addresses and names to the pastor of Central Church is still being kept up. It is believed there are thousands of Presbyterians in Akron who have at present no church home.

MAKING A COMMUNION SERVICE EFFECTIVE.

Mechanics of the service that make for best spiritual results in administering communion are seen in effective form in First Church, Pasadena, Cal., where over a thousand people participate. The procedure consists in careful planning and assigning beforehand each step that the twenty elders must take. A chart diagram of individual duties has been prepared, and each elder is given a card with this chart, on the reverse side of which is marked his number, his location, east or west, and

the name of the man whom he follows. These permanent instructions are printed on the card: Numbers 10 remove table cover; Number 10 lead to position in front of pulpit; Number 1, east, will carry choir service to choir rail as soon as received from minister; Number 6 will serve ministers; Number 10 lead down center aisle, 9 to 5 following, others going direct to stations; returning, Number 1 leads, you follow Number —.—Continent.

MUCH IN LITTLE

We have before us a little church paper called "Church Pointers," published by the Union Avenue Christian Church, Litchfield, Ill., that has a very business-like flavor. By "business" we mean "business of the King." On the front page in large display type is a "One Minute Sermon on Church Going." (Printed previously by The Expositor.)

The paper is evidently printed monthly as it carries a detailed monthly report of the Sunday School. The church plan for 1920 (summarized) is given. A pledge for stewardship is printed on the back page. A very good "pastor's information" blank is also furnished and there is a complete treasurer's report showing amounts received and paid for current expenses and benevolences. Over the "Stewardship Pledge" is the following "Reward" sign:

REWARD \$500 IN GOLD

For the name of one Christian who has faithfully paid one-tenth of his income to God and has not prospered as well or better than before on the entire income.

TENTH LEGION COMMITTEE

East Dallas Christian Church,, Dallas, Texas.

For six years a reward notice for \$100 was sent all over the U. S. and foreign countries without success. It is now raised to \$500.

When an interested person picks up this paper he can see that this church has a definite plan and goal, and there is an expectation that people are going to respond. That sense of definiteness is what makes the difference in churches.

A SUCCESSFUL EXTENSION PLAN FOR PRAYER MEETINGS.

After consulting with his deacons the Rev. G. K. Carter of New Gloucester, Mass., adopted this interesting plan. He organized in the different sections of the parish five prayer services all to be held on Wednesday evening at 7:30, with the idea that one large prayer service for the town would be under way at the appointed time. The topics from the Church Handbook were used in all meetings.

The first week the total attendance was 71, and the attendance for the sixth week was 126. As a result of these services, led by laymen, except as the pastor is making his rounds at present, there has been a revival of a deep spiritual life in the church and among the people of the town as a whole. At com-

munion a number of new members were received as a result. In two instances where meetings were held in farm houses, the whole family accepted Christ and united with the church. All signs point to a religious awakening in the town, of a deep and lasting type.

ADVERTISING FILLED PEWS.

The experience of Trinity Presbyterian Church, San Francisco, will be interesting to pastors and church officials who have been attracted by the suggestions of the New Era Movement that churches do more to advertise their services. Rev. James C. Reid, who recently resigned the church to become associated with the Pacific Division of the Inter-church World Movement, obtained an appropriation of \$750 from the church for a year, for advertising purposes. The evening attendance was increased ten times what it was before the advertising started, a large number of members joined, and the extra loose collection paid the cost of the advertising. It pays to advertise.

PRINT THIS ON YOUR CALENDAR.

One of the things now being emphasized by the Interchurch World Movement is Stewardship. Here are the principles adopted in substance by this present movement:

- I. God is owner of all things.
- II. Every man is a steward and must give an account for all that is entrusted to him.
- III. God's ownership and man's stewardship ought to be acknowledged.
- IV. This acknowledgement requires, as part of its expression, the setting apart for the extension of the Kingdom of Christ, such a portion of income as is recognized by the individual to be the will of God. (In the scriptures the tenth is recognized as the separated portion.)

V. The separated portion ought to be administered for the Kingdom of God and the remainder recognized as no less a trust.

ALMOST A CURIOSITY AND A REMEDY.

Years ago, during student days, a brotherly elderly minister arranged to retire in favor of the writer. When the matter of compensation was broached he said he had been preaching "for the collection," which averaged at that time about twenty cents a week!

We have seen a Salvation Army tambourine passed in a large crowd where only twelve cents were collected. Many a minister has suffered humiliation and shame because his salary remained unpaid and he was the only one who attempted to collect it! The reason for writing this way is because of a letter we have recently received. It is a sample of what the chairman of a board of officers sent out to all the congregation. Here is the way it begins:

"Dear Fellow Worker in Christ:

"This is only to call your attention to an important matter. The price of foodstuffs has advanced and it not only hits us, but it hits our minister and his wife. Last Sunday all that he got for his services to live on was _____."

This blank suggests that the minister gets the collections.

Now here is where modern methods of handling church business needs to be applied. If the pastor would write to the headquarters of his denomination for free literature on the subject of proper church support and distribute the same among his people it would do some good. Get some literature from the Duplex Envelope Co., Richmond, Va. So many churches have found their way out of financial quagmire by the application of modern principles that we believe every church can do the same if its pastor will lead the way.

Increase Your Attendance

BY USING

Illustrated Printing

It's Church Printing with the 20th Century touch.

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. Worth many times the price for ideas and suggestions it contains.

JOS. E. BAUSMAN, CHURCH PRINTER

542 East Girard Avenue : : : : Philadelphia, Pa.

Printed Specialties FOR CHURCHES

Booklets and Cards for Special Occasions

Single and Duplex Envelopes

Money Gathering Devices

Church Publicity Cards

After May 1st, 1920, we will be located in our splendid new quarters at Cedar Falls, Iowa. Until that time address us

The Woolverton Printing Co.
Osage, Iowa

One Minute Sermon ON CHURCH GOING

Text: "Not forsaking the assembling of ourselves together, as the manner of some is."—Heb. 10-25

Church going is a means of grace, and divinely appointed. It is a help and restful. A fine investment of your time. It does the best powers of the mind. But how easily neglected. Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. Then search for an excuse. We shall find a plenty except good ones. Most excuses analyzed mean simply, "I don't want to." If you will attend church regularly one quarter, you will want to go. To the remedy. Begin next Sunday if you have not already begun. We shall look for you.

Life's Endeavor

I EXPECT to pass through this world but once; any good therefore that I can do, or any kindness that I can show, to any fellow-being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

Answer for You

"What kind of a church our church be. If every member were sure, they'll tell them, 'Just like me'—church ought to please. Would it please the member 'just like me'—the Sunday school our Young People? How much money we have? 'Just like me' would the uncovered church? How would God's will be done? 'Just like me'—'What kind of a church our church be. If every member were sure'—"

Member of
First Baptist Church

DR. M. D. AUSTIN

HOURS OF WORKING

Sunday School
Prayer Meeting, Wednesday
If you are without a
Came? We can help you
If you are without a
Came? We can help you

CUT GEMS.

From John Andrew Holmes, Author of "The Prodigal, 10 Years Later."

Basking.

We all have our favorite shadows that we would rather bask in than in the sunshine.

The Baby.

The baby is a fragile little net in which we have caught something of heaven.

No Sign of Culture.

To lightly surrender a faith that has given pragmatic proof of its truth through the solace and strength it has afforded a hundred generations of human beings is not a sign of culture.

Spare the Rod .

"Spare the rod and spoil the child" means that the only way to prevent a boy from going to the devil is to give him hell.

An Intelligent Man.

An intelligent man gives up his childish notions of science and philosophy, but does not give up science or philosophy. So he outgrows his childish notions of religion, but holds on to religion.

Americanism versus Internationalism.

I feel sure that God loves America, but if I understand his heart at all I am sure that he is also an internationalist.

Gilding the Rose.

I am unwilling to devote most of my time to the next world until I arrive there. While there is much to be done to improve this world, both heaven and hell are said to be already all that can be asked in their respective lines.

Children.

Nothing that is good for children is too good for them.

A Great Patriot.

A large man can hold his Americanism and his internationalism together without crowding either.

UNUSUAL.

Dry, Sly and Spry!

A loving wife's remark to her husband on his leaving home: "Husband, dear, I do wish you would come home earlier. I am so afraid to stay alone. I always imagine there's somebody in the house, but when you come I know there ain't."

Definition of a Kiss.

"A kiss is like Creation—made out of nothing, and is very good." Or, "A kiss is like a sermon, having at least two heads and an application."

The Sly Witticism.

A thief was haled to court for pig-stealing. The judge charged the jury in this personal fashion: "Gentlemen, you have heard the evidence in this case. The indictment charges the prisoner at the bar with stealing a pig. The time has come when this pig-stealing must be stopped, otherwise, gentlemen, none of you will be safe."

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ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Events

Paul J. Gilbert

Failure to Sign Loses \$700,000. (391)

Luke 17:27; 13:34; 2 Pet. 2:9; Psa. 119:6.

A newspaper dispatch of January 29th, says: Influenza not only caused the death of Richmond Levering, wealthy oil operator, at his home here early today, but deprived his estate of \$700,000 insurance, because of his failure to sign and pay premiums on policies for that amount, which he had contracted for before he was stricken.

When the agent went to Mr. Levering's office last Friday afternoon with the policies, he was told that Mr. Levering had become ill earlier in the day. There could be no tender of the policies, as Mr. Levering was not there to sign them, so they were returned to the agent's office.

Death followed before Mr. Levering had an opportunity to complete the transaction.

Failure to declare the great "I will" to the appealing Christ is costing many an ungodly "flu" patient his soul.

Better Than His Creed. (392)

Matt. 21:29; Rom. 2:29; 2 Cor. 3:6.

Many years ago there lived at Ballymena a gentleman of position in the county. He was grand master of a certain Orange Lodge and was known as a True Blue. After his death, which was attended by many Catholics and priests, a lady walking past the wee cottage of an old woman called Biddy, stopped for a chat. The old woman was weeping, and, wiping her eyes with the end of her apron said: "Oh, ma'am, it's a sore day for me that Mr. Johnny Y—— is gone." "How is that?" said the lady. "You are a Catholic and we all know he was a strong True Blue." "Och, that might be," she replied; "but there was never a day he would pass me dure without comin' in for a bit of a crack" (Ulster for "talk"), "then, when he would be gettin' up to go, I'd see him out of the side of me eye slip a shillin' under a bowl on the dresser, and I'd hear him when he'd get to the dure say to himself like, 'to hell with the Pope.'"

Drinking of the Great Rivers. (393)

Gal. 1:17; Jno. 4:14.

"George Borrow, in his Wild Tales," writes Dr. Campbell Morgan, "tells how, when he had ascended Plynlimon to see the sources of the rivers Severn, Nye and Rheidol, he said to his guide, 'It is not only necessary for me to see the sources of these rivers, but to drink of them, in order that in after times I may be able to harangue about them with a tone of confidence and authority.'"

We are not only to see the great sources of the Christian religion, but we must drink of them.

Consecration (395)

Matt. 13:46; Rom. 6:16; 2 Cor. 8:5.

There was a dramatic moment, a great crisis in the world's history, when General Pershing placed the American army under the command of General Foch, who had just been made commander of all the allied forces, but none of the phrases that General Pershing used were widely quoted as epigrammatic. One which might so have been selected was the words, "Infantry, artillery, aviation, all that we have are yours. Dispose of them as you will."

God wants to hear the church in America make such a consecration as that. It will then be as irresistible as "an army with banners."

A Prophet With Honor. (396)

Jno. 1:6; Mal. 3:1.

When John Ruskin died the village blacksmith sent a wreath with the simple legend, "There was a man sent from God, whose name was John."

The tributes which are most worth while after all are those that come from a man's neighbors, and there is no uncertainty as to the sincerity of Oyster Bay's grief.

To the old friends of Col. Roosevelt, who knew him well enough to call him by his first named Theodore, he was indeed what his name etymologically means, "a gift of God."—Decatur Herald.

Achans in the Camp. (397)

Acts 20:29; Rom. 16:18; 1 Pet. 5:2.

Twelve hundred and fifty clergymen of the Church of England," the league declares, "together with 472 women in English rectories, today own more than \$8,000,000 worth of stock in English breweries. In the Pera quarter of Constantinople, on the same plot of ground with the Orthodox Greek church, there are a dozen drinking places owned by the church, which is kept up by the revenue from these drink shops."

These 1,250 clergymen of the Church of England, these 472 women in English rectories, must be made to see the error of their ways, the league has decided. They must relinquish their brewery stocks. And the best way to bring that about, the league declares, is to abolish the breweries. No breweries, no brewery stocks.

Converted by a Blow. (398)

Num. 22:31; Luke 22:61; 1 Cor. 1:27.

How God marvelously uses his servants in

their weakness and in most unexpected ways, is illustrated in an incident related by Sir Robert Anderson:

The strangest case of conversion I ever knew or heard of can never be effaced from my memory. It was that of a noted convert of the Sligo mission. He never missed a Gospel service, and always stayed for the after-meeting, but neither my platform addresses, nor my personal talks with him, availed to lift him out of the slough of despond in which he was sunk. On the evening when he found relief I could not speak to him till everyone had left the hall, and I was so eager to get home that I did not ask him to sit down. For I had had two open-air meetings that day, involving two country drives; and I felt utterly weary, and dazed with sleep. In fact, I fell asleep twice as I stood listening to the usual recital of his doubts and difficulties.

From my second sleep I awoke with a start, and gave him a violent push with my shut fist, which tumbled him over a long stool. I heard the bang of his head on the bare floor, and in confusion and shame I rushed out of the hall, leaving him lying where he fell. From the platform I had invited any young men who had received Christ during the mission to come to my lodgings the next evening for Bible study and prayer, emphasising that I wanted none but the converted. He was the first to arrive; and his changed look betokened a heart at peace. Greeting him warmly, I asked him what had brought him to decision. The amazing answer I received was that it was the fall he had had the previous evening. "That blow you gave me," said he, "seemed to knock me out of thinking about myself." This occurred more than half a century ago; and when he died, the year before last, I received an Irish newspaper containing a lengthy report of the service at his funeral. Christians of various denominations, and ministers of different churches, gathered round his grave and bore testimony to his blameless Christian life and faithful Christian service.

Paying Good for Evil. (399)

1 Pet. 2:20; Is. 53:7.

Dr. John Marquis, of the Presbyterian Church, says a writer in the Continent, in a recent conference told of a veteran minister over 60 years old, who had been engaged as "industrial chaplain" at a steel mill. A Bolshevik workman trying to commit sabotage on the machine at which he worked, was himself terribly mangled in the break up of the machine. The chaplain persuaded the manager to pay the man's wages while he was disabled, and his bills for surgical treatment and nursing besides. And a suitable job was ready for him when he got well.

The amazement of the other employes at such generosity brought a tremendous change into the spirit of the employes and inaugurated a spirit of good will in the mill.

They Understood the Language of Love. (400)

Jas. 2:8; 1 Jno. 2:10; Acts 20:31.

Professor Drummond used to say that, in

those journeys which he describes in his book on "Tropical Africa," he came across tribes where Livingstone had gone, whose language Livingstone did not know, but who understood the secret unworded language that Livingstone spoke, the language of love which his heart, because his Master dwelt therein, was always uttering to men. Every man of us here knows that he is intellectually unequal to this task. We have no equipment that fits us to be the messengers of Christ; the only thing that can make us able to carry this message is a great heart of love within, and we may thank God that that is within the reach of every one of us.—R. E. Speer.

Apologizing for Failure to Murder. (401)

1 Cor. 12:2; Rom. 1:22-23; Hab. 1:16.

They have no idea of what constitutes a correct code of morals. They are breaking the moral law constantly, without any restraint whatever on the part of their religious systems. For example, not long ago, a Hindu mother in Northwest India, holding her little child in her arms, was talking to one of our missionary ladies, and when the missionary inquired whether she had any other children, the woman said yes, and began to apologize for having saved the life of the little girl baby that she was holding. She said: "My Hindu priest told me to kill any girl babies that were born to me, and I have already killed five. This is my sixth girl child, but somehow I couldn't find it in my heart to kill this one." Think of it, you mothers—a mother in India apologizing for not following out the directions given her by her priest to murder the sixth of her own girl babies!—Campbell Mute.

"Glorify the Room." (402)

I have spoken to you of the House of Darkness. Sydney Smith, that great master of human cheerfulness, used to cry out: "Glorify the room!" and throwing the windows wide open let in a blaze of sunshine and the perfume of flowers. The medical schools of Christian missions are opening wide the windows in the House of Darkness and letting the Light of the World stream in.—Wm. Jeffreys of China.

Results.

A theological student was sent one Sunday to supply a vacant pulpit in a Connecticut valley town. A few days after he received a copy of the weekly paper of that place with the following item marked: Rev. _____, of the senior class at Yale Seminary, supplied the pulpit of the Congregational Church last Sunday, and the church will now be closed two weeks for repairs."

TYPEWRITER RIBBONS FOR MINISTERS.

For several years the editor of this department has been buying his typewriter ribbons of the Pittsburgh Typewriter & Supply Co., 339 Fifth Ave., Pittsburgh, Pa. They have been sending us three ribbons for \$1.25 on a "money back" guarantee. Drop a postal to the company and see what they will do for you.

THE HOMILETIC YEAR—MAY

G. B. F. HALLOCK, D. D.

Mother's Day

Memorial Day

MOTHER'S DAY

"Mother's Day," May 9th, affords an opportunity for all to recognize the debt of gratitude that we owe to our mothers for their unselfish care and untiring devotion. We are privileged, if we still have opportunity to pay in part this debt. In Sunday School and church services on the second Sunday in May in each year, attention is called to the relationship between parents and children, and many a mother's heart is made glad by receiving a letter from the absent children, or by special attention from the children in the home. When God would express his tender love for his people he said: "As one whom his mother comforted, so will I comfort you."

Mother's Day gives us opportunity to preach on such important themes as Our Debt to Motherhood, Social Purity, Family Religion, Duties of Children to Parents, etc. Make much of Mother's Day. I suggest emphasis this year on Social Purity as a timely message.

Suggestive Texts and Themes. (403)

The Power of Purity: "Keep thyself pure."

1 Tim. 5:22.

The Blessing of Purity: "Blessed are the pure in heart for they shall see God." Matt. 5:8.

The Mother Love: "Can a woman forget her child." Isa. 49:15.

An Anxious Mother: "Then came to him the mother of the sons of Zebedee." Matt. 20:20.

The High Mission of the Mother: "Behold King Solomon with his crown wherewith his mother crowned him." Sol. Song 3:11.

Pure in Thought and Speech: "The words of the pure are pleasant words." Prov. 15:26.

Purity of Imagination: "Whatsoever things are pure . . . think on these things." Phil. 4:8.

A Mother's Wages: "Take this child and nurse it for me and I will give thee thy wages." Exodus 2:9.

A Holy Family: "Behold, I and the children whom the Lord hath given me." Isa. 8:18.

Our Debt to Motherhood: "Render, therefore, to all their dues, honor to whom honor." Rom. 13:17.

Our Mothers—An Appreciation: "When Jesus therefore, saw his mother," etc. John 19:26, 27.

The White Life. (404)

"Wherewithal shall a young man cleanse his way," etc. Psalm 119:9.

David is king of Israel, and Absalom, his son, has taken up arms against him. He waits at the gate of the city for news. The news comes that the king's troops have been victorious. While the king's troops shout over their victory, the king goes to his chamber to weep, and as he goes he cries, "O my son,

Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son!"

I. A wasted life. 1. David was weeping over a wasted life; a life that had splendid opportunities, wealth, education, etc. 2. A life of bright prospects. 3. Absalom had made a miserable failure of his opportunities. 4. He was what we call a "fast young man." 5. He had disappointed his father. As David wept and looked at the wasted and ruined life of his son, he thought of other father's sons. He took up his pen and wrote: "Wherewithal shall a young man cleanse his ways?" How may a young man's life be clean? What can we do to save our young men?

II. Teach them to respect the law. 1. The Sabbath. God gave us six days out of seven. We have stolen from him the seventh. 2. Profanity. The taking of God's name in vain is a high crime. Are you guilty of the offence? 3. Intemperance. 4. Gambling. 5. Unholy conversation. 6. Unholy action. 7. Keep thyself pure.

III. We all need Christ. 1. The Christian life is the manly life. I never heard of but one man who ever gave a good reason for not being a Christian. He frankly confessed: "I am not man enough to be a Christian." 2. It is the reasonable life. A man said, "I am going to decide the question of being a Christian in a reasonable way." He wrote first the reasons why he ought to be a Christian. He wrote column after column of reasons why he ought to be a Christian. He then stopped and put down the figure one, and there his pen stopped. He could not think of one single reason why he ought not to be a Christian. 3. It is a life of great blessings. 4. It is the heavenly life. 5. Others need your help. You have influence. You can help.—Rev. W. E. Biederwolf, D. D.

Maternal Feeling of the Soldier (405)

Lieutenant Coningsby Dawson, writing on "The Motherhood of the Soldier" in the Red Cross Magazine, says: "It sounds absurd, I know, but it seems to me that up front we fighting men contrived to get a kind of motherly feeling for one another. We were all so weak when considered separately, so liable to wounds and deaths, we were only strong when we stood together. This maternal feeling showed itself in a special direction when the danger was most intense. The moment before an attack the uppermost thought which most of us had and which some of us expressed was 'I wish, if I go west today, I had a kid to leave behind me.' It wasn't the father in the man speaking there, for the paternal instinct rarely makes itself felt until the child is already in the world. It was the woman speaking who lies hidden in the heart of every man."

The Power of Purity. (406)

Two theological students were walking along an "old clothes" street in the Whitechapel district of London. Suddenly one exclaimed, "What a splendid text for a sermon to young men," pointing to a suit of clothes hanging at the side of a window. "Slightly soiled. Greatly Reduced in Price." "That's it exactly," he went on. "We young people get soiled so slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and lo! when the time comes for our manhood to be appraised, we are greatly reduced in price." Our charm, our strength is gone. The consecration of youth is gone. We are just part and parcel of the general, shop-soiled stock."

Sir Galahad, the young knight who stood as the type of chastity, said: "My strength is as the strength of ten because my heart is pure." It is so still. There is power in purity. Shakespeare said: "A heart unspotted is not easily daunted." The poet Thomson said: "Even from the body's purity, the mind receives a secret sympathetic aid." "Virtue is a thousand shields," was the motto of the Earl of Effingham. Christ said, "Blessed are the pure in heart, for they shall see God." The apostle Paul said, "Whatsoever things are pure, think on these things." And he wrote to his young friend Timothy, "Keep thyself pure."—H.

A Testimony to Mothers. (407)

During my infancy my godly mother dedicated me to the Lord as truly as Hannah ever dedicated her son Samuel. When my paternal grandfather, who was a lawyer, offered to bequeath his law library to me, my mother declined the tempting offer, and said to him: "I fully expect that my little boy will be a minister." A few years ago, I gratefully placed in Lafayette Avenue Presbyterian Church, a beautiful memorial window to my beloved mother, representing Hannah and the child Samuel, and the inscription: "As long as he liveth, I have lent him to the Lord."—Dr. Theodore Cuyler.

Testimonies to Motherhood. (408)

It is the mothers that have made this nation. It is their heroic efforts which pass through the ages unrecorded that give us better men and women. It is mother's everlasting sacrifice for her offspring that makes her the angel of her home.—Mayor Kiffen of Wilkesbarre, Pa.

We have certain public days set apart in honor of distinguished Americans, but there is no honor which can be given to any of our historic men that is to be compared with the love and homage we owe to the mothers who gave us birth.

I hope that every man and woman, boy and girl, in our state may learn to value at its own supreme worth the counsel, the self-sacrifice, and the unfailing love which only a devoted mother can give.—Governor Eugene Foss of Massachusetts.

The very word "mother" is a synonym for reverence. In all nature there is nothing so tender and loving and joyous as the relationship between mother and child.—Governor Osborne of Michigan.

Honored throughout the universe, the mother is sometimes neglected and forgotten by the ones from whom a token of love or affection, however slight, would be a precious gift. Never lacking in appreciation of others, often are we prone to withhold from her the most highly prized jewel.—Mayor Louis Schwab of Cincinnati.

Bright and Clean. (409)

It is a great thing to keep one's self so clean, both inside and out, that we do not soil those with whom we come in contact. In some of our lighthouses the "bright work," that is, the lamps, lenses, and so on, and even the copper pans used in the house, are supposed to be kept absolutely clean. When the inspector comes he is given a white napkin, and he rubs the lamps with it. If they are quite clean the napkin is not soiled, and he enters in his record, "Service napkin not soiled." Do we defile our friends by our thought, word, or example? God wants his people to be bright and clean. This Mother's Day impels toward such purity and example.

Manly Purity. (410)

"I should be a poor counselor of young men," wrote a true friend of youth, "if I taught you that purity is possible only by isolation from the world. We do not want that sort of holiness which can only thrive in seclusion; we want that virile, manly purity which keeps itself unspotted from the world, even amidst its worse debasements, just as the lily lifts its slender chalice of white and gold to heaven, untainted by the soil in which it grows, though that soil be the reservoir of death and putrefaction."

The Heaven of Purity. (411)

A friend of girls says: "On one counter of a large department store I saw some dainty waists marked at a low price. 'Why are these sold so cheaply?' I asked of the clerk. 'O,' she replied, 'they are shopworn, their freshness is gone, so we have to put down the price. If they get more soiled, we will toss them over there,' and she pointed to a table where lay a pile of waists, with a placard telling that they would be sold below the cost of material. Here stood a crowd of people pulling over the pile of waists, soiling them still more, perhaps leaving them a tumbled heap upon the floor. 'Those are of the same material as these on the counter,' said the clerk, 'and both are the same as these,' pointing to dainty waists in boxes marked at prices more than quadruple those upon the table. 'You see,' she explained, 'people who are particular don't want to buy goods that are not fresh. They'd rather pay more for the same article that has not been handled by so many.'"

There is price, there is privilege, there is power in purity. There is heaven in it: "Blessed are the pure in heart, for they shall see God."—H.

MEMORIAL DAY

There is a new suggestion for Memorial Day this year. It is that there be a combination of Arbor Day and Memorial Day. The purpose is to make "Roads of Remembrance." The American Forestry Association had the happy idea that trees should be planted along the city streets and country highways in memory of the soldiers who died in France, and as a tribute to the victors who had come home. It suggested that the roads thus shaded should be called "Roads of Remembrance," and it is hoped that more than one highway from coast to coast may be shaded, twenty years from now, by great trees which this generation has planted in memory of its heroic sons. And every traveler who gains comfort or protection under the spreading branches along the "Road of Remembrance" will recall the sacrifice, the victory, the triumph of liberty, and pledge himself anew to the cause of human justice and of right between man and man.

Suggestive Texts and Themes. (412)

New Tasks for Old Heroes: "Now Joshua was old and well stricken in years, and Jehovah said unto him, 'Thou art old and well stricken in years, and there remaineth yet very much land to be possessed.'" Joshua 13:1.

Memorial Day Meetings: "What mean ye by this service." Exodus 12:26.

The New Significance of Memorial Day, Ex. 12:26.

An Unfinished Task: Col. 3:11.

The End of War: Psalms. 46:9.

The Reign of Peace: Rev. 21:1-8.

Seek Peace: Psalms. 34:4.

The Patriotism of Jesus: "O Jerusalem, Jerusalem . . . how often would I . . . and ye would not!" Matt. 23:37.

The Wounds of the War and the Red Cross: "He healeth the broken in heart, and bindeth up their wounds." Psalms. 147:3.

The Transfiguration of Trouble: "I was in the isle that is called Patmos . . . I was in the spirit on the Lord's Day." Rev. 1:9, 10.

The Unification of the Nation: "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Ex. 12:49.

The International Court: "He shall judge among the nations." Isa. 2:4.

Brave Leaders and Brave Men: "Amasiah, the son of Zichri, who willingly offered himself unto the Lord, and with him two hundred thousand mighty men of valor." 2 Chron. 17:16.

America the Wonderland: "Thou shalt bless the Lord thy God, for the good land which he hath given thee." Deut. 8:10.

A Nation's Tribute to Its Heroic Dead: "This day shall be unto you for a memorial." Ex. 12:14.

The Christian a Soldier: 2 Tim. 2:3, 14.

A Memorial of Liberty: "What mean ye by these stones?" Josh. 4:21.

"What Mean Ye By This Service?" (413)

Ex. 12:26.

"This day shall be unto you for a memorial . . . and ye shall keep it a feast by an ordinance forever." So the Lord established the Jewish memorial day. And in passing the injunction along to the people Moses added: "And it shall come to pass, when ye be come to the land which the Lord will give you . . . that ye shall keep this service. And . . . when your children shall say unto you, 'What mean ye by this service?' Ye shall say, 'It is the sacrifice of the Lord's pass-over, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.'"

Nothing could put more clearly the function of a memorial, whether it take the Egyptian form of an obelisk or colossus, or the more permanent Hebrew incarnation of a living institution. The "Memnon" statues, which were there when the Israelites left Egypt to begin their national career, still tower over the Theban sands, while life flows on about them. They are stared at by the tourists, sounded and measured by artists and archaeologists, but as monuments their significance is gone forever, with the civilization of which they were a part. Not so the Passover feast. The lamb is still killed and eaten, and the children of the Jewish households say to their elders, "What mean ye by this service?" and the answer which they receive still avails to hold the wandering nation together in whatever land they come.

This generation of Americans needs to put greater zeal into the cultivation of its patriotic memories. New history is making, and the great events in our history and their significance are remote in the perspective of the school-boy's imagination, whose foreground is filled with the events of the recent war. To make the past of the nation live again to the new generation, and to do so with the purpose of renewing in the new bearer of responsibilities the best ideals and virtues of the former times, is the true aim of such memorial occasions as the Thirtieth of May.

For memory functions as powerfully in a nation's life as in an individual's. Some one has cleverly said, "A man is what he remembers." Blot out his memory of yesterday, and he lacks both motive and plan for today's activities. So it is with a nation. It behooves us, then, parents and teachers, ministers and orators, all who have access to the people, to search all our hearts when the children put the question on Memorial Day, "What mean ye by this celebration?" Let the answer be, not a glorification of "the God of battles," not of feats of arms, in which brother triumphs over brother and war runs its awful course. Let them be told rather of the principles that underlay that "irrepressible conflict." Let them know of the sacrifices made by men and women on the altar of patriotism. Let them appreciate, if they can, the price which was paid in blood for the liberty they enjoy. Lodge in their breasts a group of glorious memories whose legitimate fruit shall be not an arro-

gant militarism, but a resolute purpose to maintain the national character for forbearance, for the fulfillment of national duties, for respect of others' rights, and for firmness in the insistence upon our own.

The New Memorial Day (414)

We have come to the celebration of another Memorial Day, bringing with us a newer and larger experience of interest in the occasion, since newly made graves have been added to those that were dug during the Revolutionary war, in the war of 1812, in the civil strife of the sixties, and in the Spanish-American war, thus making stronger still the appeal of the day to our patriotic impulse and appreciation. As to those lost in the recent world war, the fact that their bodies lie in the shell-torn fields of France, far over the seas and beyond the tender ministries of this day, so far as we are concerned, will add an extra degree of pathos to our observance of the day. Another pathetic aspect of this year's observance of Memorial Day is the many golden stars we see on service flags and in windows throughout the land, reminding us that the boys who did not come back, and who never will return, have left mothers, wives, sisters, and sweethearts to mourn their absence, the freshness and poignancy of whose grief is overwhelming. To them we will give more than a passing thought or moment; we will accord them a word of sympathy, a warm handshake, or a friendly visit.

I. Nearly all the veterans of the Civil War are gone; and the few that remain are largely too feeble to participate in the services of Memorial Day, except as they are favored or assisted by comrades and friends. The fact is, the very last of the Boys in Blue, and likewise the Boys in Gray (God bless them all), will soon be under the sod. These thoughts add another sense of solemn sadness to Memorial Day. How well I remember the boys of both armies as they passed my boyhood home in the days of the sixties on their way to South Mountain, Antietam, Gettysburg, and Monocacy! Then they were young and strong, and marched with firm and steady step, though they were hungry, weary, and sore-footed. The day after the battle of Monocacy I participated in the sad task of putting the Union dead in shallow trenches along the fence, from whence they were removed to the national cemetery at Sharpsburg, where they still sleep.

II. However, from this time forward the boys in khaki will be in evidence, some of them for a half century to come, on Memorial Day, which should be made increasingly patriotic and religious, so that the sacred memories cherished may be translated into life and character—crystallized into a type of manhood in which shall be assembled all the pure and patriotic impulses exemplified in the lives of those who fell in defense of justice and truth, law and liberty, God and humanity.

Our National Memorial. (415)

What means this stir on Memorial Day? Is it to glorify war, to celebrate military achievements, or to keep alive animosities among men? Were that the case, its observance had better

cease and the day be devoted to worthier ends. But such is not the case. Our national Memorial Day has become one of our sacred institutions, expressive of our national spirit, and stands for all that is worth while in our national life.

I. It stands as a testimony, first of all, to the supremacy of righteousness. Truth is mightier than error. Evil may win battles, but never win victories. Even if I did not find in the Bible the assurance of the final triumph of righteousness, I would find it in history.

II. When the boys in blue came marching home in the sixties, they left the slave pens and auction blocks of the South—symbols of a brutal system—falling into decay. When the Spanish ships found a landing at the bottom of the sea at Manila Bay and Santiago harbor, they marked the passing of a reign of cruelty in Cuba and the Philippines. And now, as our khaki-clad boys, with millions of their comrades from many climes, return to their homes from the greatest of all wars, they leave the word "Ichabod" written upon the palaces of Potsdam. Whether by the triumph of arms, the verdict of the ballot box, or the silent diffusion of ideas, the course of righteousness is ever forward.

III. Memorial Day further emphasizes the truth that there can be no settlement of a moral question by compromise. Questions purely political might be settled by mutual concessions, but never when a moral principle is involved. It was tried on the slavery question, but it wouldn't work.

IV. The moral nature of a cause may be judged by the methods it uses to gain its ends. A bad cause knows nothing of fair play. Whoever gets in its way must be destroyed. Pharaoh would kill the male Hebrew children rather than let the Hebrew nation have a chance. Herod would resort to the same diabolical trick and the Jewish officials would crucify Christ. Futile methods are these; they have proved so in every instance. The way of the ungodly shall perish.

V. There is one glory in war—only one. That is the righteousness of the cause for which it is carried on. War for the sake of war, or when precipitated by jealousy, hatred, or selfishness, is barbarous and cannot be too severely condemned. A just cause only justifies wars. In that the warrior can make his appeal to heaven, for God indeed is his ally. To strive unlawfully is to lose the crown, it matters not how heroic the struggle might be. Those who so recently stood between our country and a heartless, godless, military machine bent on world domination, have won the true soldier crown. And now, if they still continue to dedicate their soldierly qualities to the building up of righteousness in the world, as many of them have done and are doing, they will be doubly crowned.—Rev. W. E. Snyder, D. D.

French Scouts Among the Crosses. (416)

Out on the silent battlefields of France, at Lille, St. Quentin, Soissons, Rheims, Sedan, Vosges, and other shell-scarred places where Americans lie buried, little boys clad in khaki

are seen daily exploring the cross-covered graves, placing flowers upon them and carefully taking photographs of the grass-covered mounds where doughboys sleep.

Now and then they stop, look at a piece of paper, pull out a camera, photograph some grave, then, from a basket slung over their shoulders, produce some flowers with which they tenderly deck the "final slumbering-places."

They are French Boy Scouts, who, as National Scout Commissioner Beigbeder, of Paris, writes to Chief Executive James E. West, of national headquarters, have chosen this way to pay homage to Boy Scouts of America or their brothers or other relatives who have died for France.

Families of Boy Scouts in this country are sending the name, rank, and regiment to Commissioner Beigbeder, together with an idea of where the graves are located.

And this information is promptly dispatched to local troops, whose members find the graves, hallow them with flowers, perpetuate them with photographs, and send them on to the commissioner, who forwards them to the relatives of the Boy Scouts in this country.

In Flanders Field. (417)

"In Flanders fields where poppies grow
And where the crosses row by row"

Now mark our dead,
Sleeping beneath the silent sod,
A witness both to man and God
That fear had fled,

The gates of death refuse to hide
The valor of our men who died
In Freedom's fight;
Out from their graves in Flanders fields
The crimson soil a harvest yields,
Sweet hope, glad peace and light.

"Lafayette We Are Here." (418)

There is one war phrase that deserves to be saved out of the hurry and rush of these crowded days. When General Pershing stood at the tomb of the gallant Frenchman, who gave his sword to the American Colonies, Pershing placed his wreath on the marble and said in reverent simplicity: "Lafayette, we are here." Could a nation's payment of a historic debt have been more finely phrased?—Chicago Evening Post.

Hail! and—Farewell. (419)

They died that we might live—
Hail! And Farewell!
—All honor give
To those who, nobly striving, nobly fell,
That we might live.

That we might live they died—
Hail! And Farewell!
—Their courage tried
By every mean device of treacherous hate,
Like kings they died.

Eternal honor give—
Hail! And Farewell!
—To those who died,
In the full splendor of heroic pride,
That we might live!

—John Oxenham.

The Patriotic Note. (420)

We are told that more than 3,000 clergymen of France have fallen in battle, and that it is a common sight to see maimed priests in Paris and elsewhere. One of the memories of our boyhood was a Presbyterian minister whose forehead was dented with the marks of a "spent minie ball." It was a grand sight to see him in the pulpit—it seemed as if God's name was in his forehead. The word "Sterling" seemed graven there, and his testimony for Christ carried added weight.

Steepest Heights Yield to Stout Hearts. (421)

Sir Ian Hamilton in his Dardanelles report, describing the Table Top height, spoke of its flanks as being so steep that the height gave the impression of a mushroom shape, of the summit as bulging over the stem.

"The angle of Table Top's accent," he continued, "is recognized in the regulations as impracticable for infantry. But just as faith moves mountains, valor carries them. Neither Turks nor angles were to stop Russell or his New Zealanders that night." The comment on the extraordinary achievement was that "during battle there were moments when life becomes intensified, when men become supermen, when the impossible becomes simple, and this was one of them."

There have been such moments in the campaign of righteousness, in the lives of the soldiers of God against embattled evils; moments when the need brought the man, and the peril the adequate daring and endurance; moments that reveal what capabilities lie hidden in men. History and biography are full of them, set there for our inspiration, if haply we may be persuaded that the impossible in life is possible—that steepest heights yield to stout hearts.

"Dead on the Field of Honor." (422)

A boy of only twenty years was killed in France. Found on his body was a letter of comfort to his parents:

"We shall live forever in the results of our efforts. We shall live as those who, by their sacrifice, won the great war.

"You must console yourself with the thought that I am happy. The measure of life is not its span, but the use made of it."

This is the fine spirit of the true soldier. We can never close our account with those who died on the field of honor. Perhaps the humblest tribute we can pay to their memory is to follow the wisdom of the young hero!

"The measure of life is not its span, but the use made of it."

Gone West! (423)

The following beautiful prose poem on the death of millions of brave soldiers who gave their all on the side of the entente allies in

The world war is reprinted from the *Houston Post*:

"Gone West! Over the purple hills and beyond the softly glowing rim of life's day the warrior's spirit takes its flight. Out of the morning, across the white archway of noon-tide, down to the sunset! Out of the din and clamor, out of the bitterness and strife, out of the fierce passion of the combat, into the dreamless silence whose shadows mark the pathway to the stars! Beyond earth's darkening horizon, through the curtained gloom of night, far upon the shoreless sea of fadeless light! Out of the agony of life's Gethsemane, over the quaking summit of Calvary, into the realm of glory, where God's banners never furl, where victory is sure! So the stainless knight moves down the west, where earth's last glimmer fades and dies, and into God's spreading dawn, whose light is eternal, whose breath is cool and sweet. Gone West!"

Soldiers' Memorials. (424)

Many communities are now considering the character of the memorial that shall be erected to perpetuate the heroic deeds of the men of the world war, and eventually every community of any size will be considering the same question.

In view of the fact that the war in a pre-eminent degree was a war for democracy, for the recognition of the rights of the people, and not for political or territorial aggrandizement, it is urged in many quarters that the memorial should take the form of a community building that should serve as a center for the expression of community spirit.

It should be beautiful in form, to emphasize the memorial feature, and practical in character, to carry out the democratic ideal.

Memorial groups, statutes, and columns have their place; but all that they express can be combined with the building, and in addition the building will be a living, growing influence in the life of the community throughout the years.

Just where and how is the money to be spent?



A business-like Answer to a business-like Question

THIRTY denominations cooperating in the Interchurch World Movement have budgeted their needs. No business could have done it more scientifically.

They have united to prevent the possibility of duplication or waste. At least a million dollars will be saved by the fact that thirty individual campaigns are joined in one united effort.

Each denomination has arranged its needs under six main heads as shown at the left.

Each denomination has its own detailed budget, and will administer its own funds. Your pastor has copies of the budget; examine them for yourself. In the week of April 25th-May 2nd you will be given your opportunity to help. You can do it with the full satisfaction of knowing that every dollar of your gift has its post of service assigned to it in advance.

Every dollar for a better America and a better world. When your church calls on you, give—and give from your heart as well as from your pocket-book.

1 FOR THE CHURCHES WORK AT HOME. A score of items come under this head. Consider only one. Five and a half million people in the United States cannot even read and write the English language. Who is to carry forward this vast work of Americanization of the Church done best?

2 FOR HOSPITALS AND HOMES. Every year thousands of men and women sickly and old are turned away from Church hospitals because of lack of room. The children's homes are compelled to turn away more children than they can receive.

3 FOR RELIGIOUS TRAINING. At least 12,000,000 children and young people under 25 years of age are entering American life without any religious training at all. Preventing the lack of religious training in the United States is one of the most important problems of the Church in America. Who is to undertake this work?

4 FOR HIGHER EDUCATION. Of the 60,000 American students in institutions of higher grade, one-half are in institutions founded and supported by the Churches. Many of these institutions have had no great endowment campaigns, but they need just as much as the needs of larger schools and colleges enter to read their list of alumni and students to measure the value of their contribution to America.

5 FOR THE CHURCHES WORK ABROAD. Influence came from the Orient thirty years ago, nearly all agencies are Oriental in origin. So long as China has only one Christian, 20,000,000 people the Orient will continue to be a field for work. So long as one-third of the habitable globe is without the second year of our own bibles are not sold. A Christian teacher or teacher sent working for America is truly at home in the hearts of the world.

6 PREACHERS' SALARIES. The preacher is called the "Prophet Man," and well he may be. Eight out of ten preachers are paid less than \$20 a week!

United Financial Campaign
April 25th-May 2nd

INTERCHURCH WORLD MOVEMENT of North America

41 WEST 180 STREET, NEW YORK

The publication of this advertisement is made possible through the cooperation of thirty denominations

The Interchurch World Movement will have to spend some of its \$36.00 to increase preachers' salaries. A stand convicted of securing money under false pretenses. WHICH?

INTERCHURCH WORLD MOVEMENT

OF NORTH AMERICA

NEW YORK CITY

LAYMEN'S DEPARTMENT

111 Fifth Avenue

FRED B. SMITH, Chairman

DANIEL A. POLAND, Director

April
Five
1920

Mr. F. M. Barton,
Editor & Publisher of "The Expositor",
Cleveland, Ohio.

My dear friend Barton,

I have been wondering up and down the face of the earth, and your letter of March 8th only came to me a day or two ago.

I may say that I have been campaigning for a long time, and am always prepared for something "pretty hot stuff", but this broadcast of yours I will put down in a class all by itself. And I just want to say that I agree with you chapter and verse.

I have been thoroughly disgusted to see the way we pussy-foot around the real vital question about what is happening to the Christian ministry in this country. We go out and put hydraulic pressure on young men, almost conspiring them to enter the Christian ministry, and then ask them to sit down to say grace over a table that has not had a good beef-steak on it in five years.

I wish the Interchurch World Movement could take all the first money that comes in, regardless of where it comes from, and spend it in fixing the minimum thousand dollar salary for Protestant ministers.

With very best wishes, I am

Yours sincerely,

Fred B. Smith

FRED B. SMITH.

Chairman Laymen's Department.

JOHN R. MOTT, Chairman Executive Committee
GEORGE M. POWELL, Treasurer
WILLIAM B. MILLER, Secretary

Preacher's Less Than Living Salary Discussion

INSING, Chairman General Committee JOHN R. MOTT, Chairman Executive Committee WILLIAM B. MILLAR, Secretary

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA NEW YORK CITY

S. EARL TAYLOR, General Secretary

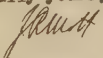
March 16, 1920.

Barton:

On my return from Iowa I found awaiting me your important communication of March 5th. I need not tell you that I am more than responsive to your appeal. Dr. Mott and I for months have done our best to have larger provision made for the ministers in connection with the coming of the forthcoming campaign. It is now too late to include other objects or additional amounts. It is our regret, however, that what has been included in this year's budget is going to open the way for something really adequate to be done in the following year. When I can see and report all that we have done you will be gratified and will know that the matter is not going to be left without attention so far as it is within our power.

With deep appreciation of your own generous interest and offer,

Very cordially yours,



March 26, 1920.

Dr. John R. Mott,
347 Madison Ave.,
New York City.

Dear Mr. Mott:

Your encouraging letter received and it is the first statement from The Interchurch Movement that has not sought to hush me up.

That something may be accomplished in the campaign next year is heartening, and if we could only provide loans to meet the pressing debts of the 50,000 preachers, who are getting an average of \$643 a year to support their families of four or more, we might stave off the crisis and keep from 10,000 to 20,000 of them from leaving the ministry. They do not leave willingly, but are forced to go into other work to pay their honest debts to the grocer, and to provide for their families.

WILL THE EXECUTIVE COMMITTEE RECOMMEND TO THE DENOMINATIONS CO-OPERATING that loans to needy ministers be made from the \$20,500,000 to be raised as an endowment or pension fund for retired ministers; to be paid BACK, WHEN THE INTERCHURCH MOVEMENT INCLUDES THESE \$643 MINISTERS IN THEIR CAMPAIGN NEXT YEAR?

That would keep these underpaid ministers from leaving their churches, and bring a 6 per cent or even 8 per cent income from this pension fund, which otherwise would produce only 3 per cent or 4 per cent. I have many applications for loans from these ministers willing to pay even 10 per cent. From \$10,000,000 to \$15,000,000 would be required to pay pressing debts of these 50,000 suffering men. Payment of old debts would restore their credit, so they could get credit for the coming year, in view of the hope that The Interchurch Movement will succeed in influencing the denominations

to establish a minimum salary and pay the difference between that salary and what their churches give them.

I am enclosing a clipping, showing you the average salary of 14 churches in the New England states, that pay their pastors an average of \$700 a year. The assessment of that denomination co-operating with The Interchurch Movement averages \$421 for each church.

WILL YOU RECOMMEND THAT THE MONEY RAISED FROM CHURCHES PAYING LESS THAN \$1,000 A YEAR BE RETURNED TO SAID CHURCHES TO ENABLE THEM TO PAY THEIR PASTORS A LIVING SALARY?

I am also enclosing another clipping showing replies from business men of wealth to a copy of the letter I sent you. They are unanimous in the statement that something should be done in this campaign.

They realize the truth of the old colored preacher's statement, "Bredren, how you spees I'm Gwine to preach on earth and board in heaven?"

Will you, as the parties who are going to spend this \$336,000,000, allow the parties, church members, business men, etc., who are going to give this money, to designate that 10 per cent OF THEIR INDIVIDUAL PLEDGES SHALL BE USED FOR THE RELIEF FROM DEBT AND SUFFERING OF THE PARTIES, THE PREACHERS, WHO ARE GOING TO RAISE THIS \$336,000,000?

I realize that the Interchurch Movement and the denominations, who are co-operating in this \$336,000,000 drive have all they can do. I realize that you and they are spending millions in advertising, publicity, etc., therefore, I volunteer to put this matter before the people of America without one cent of expense.

The public that responded to Liberty Loans, Red Cross, Y. M. C. A. will open their hearts to the 50,000 needy, debt-ridden, suffering preachers of America.

If I were to keep silent on this condition, I would be an enemy, not only of the Interchurch Movement and the denominations co-operating, but to the cause of Christ's Kingdom on earth.

I have been commissioned to cry aloud—lift up my voice like a trumpet and declare unto God's people their great transgression.

God asks: Is such the drive that I have chosen? Is it to bow down his head as a rush? Is not this the drive I have chosen, to loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free? Is it not to deal thy \$336,000,000 to the hungry at home as well as the hungry abroad. Then shall the light of the Interchurch Movement break forth as the morning, and thy healing shall spring forth speedily, and thy righteousness shall go before thee; the glory of Jehovah shall be thy rear-ward.

The Interchurch Movement is spending millions in surveys and education of economic and social conditions, in order to bring the influence of Jesus Christ to bear on the relations between capital and labor. Unless the Interchurch Movement and the denominations it represents do something for these 50,000

preachers, receiving \$643 a year, labor will despise your efforts and capital will laugh at your hypocrisy.

Say not to these 50,000 needy preachers, "Go and come again, and next year I will give," when thou hast \$336,000,000 by thee.

Do not make these 50,000 preachers deny the faith: "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever," an infidel.

Sincerely,

F. M. Barton

ROBERT LANSING, Chairman General Committee JOHN R. MOTT, Chairman Executive Committee WILLIAM S. MELLAR, Secretary

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA NEW YORK CITY

S. EARL TAYLOR, General Secretary

March 29th, 1920

Dear Mr. Barton.

I have read with great satisfaction and responsiveness your letter of March 26th. I wish it were possible for the Interchurch World Movement to do with the funds which may be subscribed in the coming Campaign what you have indicated but I should make very clear that we are absolutely powerless. The Movement is simply an agency to help secure the fund for purposes already determined by the authoritative bodies of the denominations and Boards cooperating in the Campaign. We cannot change an item in their budgets. They only have the power. I question whether they can make changes from the statements which have been approved by their official bodies and submitted to their constituencies as the basis for their response. To my mind the thing we must do is to profit by the experience of this year and lay plans another year which will more nearly adequately meet the crying need to which you are calling attention in such an absolutely convincing and deeply moving way.

Faithfully your friend,

F. M. Barton

F. M. Barton, Esq., Building
Canton Building,
Cleveland, Ohio.

Millions For Missions and Surveys Gathered By Men Paid Starvation Wages

The Church Profiteers By Paying 50,000 Preachers \$643 A Year

An Open Letter to Officials of the Interchurch World Movement and the Denominations It Represents.

Herewith we reprint the statement that we made in our February Expositor. In this same issue we gave some pages of publicity to The Interchurch World Movement and received a letter of appreciation from the Publicity Department. We have not changed our opinion of the movement:

All the Church Working With One Another Can Take the World for Jesus Christ in 40 Years.

The Interchurch World Survey Conference.
Atlantic City, N. J., January 6-19, 1920.

The Interchurch World Movement has caused considerable misgiving among men who are earnest in promoting the Kingdom of Heaven on earth. I came to the conference here to question it for the benefit of the 15,000 preachers in The Expositor brotherhood—to report to you—bearing in mind that if it is to succeed that you readers, and the other preachers in America, will have to do much of the burdensome work. We all know how heavily we are burdened now. Many of us are worried over inadequate salaries, which are the cause of thousands going into debt for food and clothing. I came to view it as your representative, to weigh it, and determine for you, whether it was worth the sacrifices it will require from you and your people. The general question in the religious world today is, What do you think of the Interchurch Movement?

One session of the conference determined one thing for me unmistakably—that is that Jesus Christ is in the Interchurch Movement. What led to that conclusion? For twenty-five years

I have been as certain of John Mott's being a Spirit-filled man as I was sure of my own salvation. But I wondered how much he had to hedge or compromise for the Y. M. C. A. during the war. The war has been a severe test to men in high places—even our president, judging from his actions on temperance, seems to have lost his religion under the strain, in Paris, or between there and America.

But Mott had not been speaking long in the opening address until I felt sure that he was in close communication with the Captain of our salvation; that his correspondence fixed with heaven, had not been interrupted; and when he said there was no slate, or cut-and-dried program, or an effort to do a big thing merely for the sake of it being big, I believed him. He knows world conditions as no other man. When he says that forces of evil are coming upon us like a flood, and that all churches must work together—not unite in one big unwieldy organization—I believed him.

The Christian forces and churches of America are going into the Interchurch World Movement not only to save others, but in saving others we save our own land to Jesus Christ.

Therefore, the sure knowledge that Christ is in the Interchurch Movement puts me into a different relation to it. It matters not so much what we think of it, or how we judge it, but it matters a great deal what the Interchurch Movement thinks of our attitude towards it, how the Spirit of Christ in it shall judge our co-operation, or lack of co-operation.

The Son of God goes forth to war—a kingly crown to gain—his blood-red banner streams afar. Who follows in his train?

F. M. BARTON.

But while we believe the Interchurch World Movement is sent of God, we would not go so far as to accord infallibility to its leaders. And concerning their failure to the action for the relief of the distress of 50,000 to 75,000 active ministers in the United States who are receiving an average salary of \$643 per year—we know that they are wrong. Our Expositor brotherhood of 15,000 preachers who are going into their campaign and will be no small factor in putting it over, feels certain that the attitude of the officials of the Interchurch Movement is wrong, and have vigorously expressed their approval of our campaign.

The reason why they are wrong is that no nation, or church, or movement, can build permanently on injustice, no matter how large such an organization is, nor how laudable are its purposes.

Every layman to whom I have submitted the facts agrees that some relief should be afforded immediately for the half-starved \$643 a year preachers who are asked to gather in the \$336,000,000. The Interchurch Movement and the denominations it represents cannot submit the structure of your success to the scrutiny of the Lord Jesus Christ. He will point out to you the mortar mixed with tears and the bleeding fingerprints of these suffering preachers and their families on the bricks of your building. Instead of the joy you should have in doing a wonderful work in righteousness you will be mocked by the knowledge that you have muzzled the oxen that have treaded out your \$336,000,000.

You say that for these men to be given a portion of this vast sum would make them selfish and make them self-sufficient instead of being humble and spiritual. O, officials of the Interchurch Movement, in God's name try it once! The denominations you represent have starved them for years. Give these preachers enough to make them selfish enough to provide nourishing food and suitable clothing for their families, their wives and children, even if you don't give them enough to provide themselves with food and clothes that will make them less spiritual. Surely the \$1,000 a year I requested will not make them put their trust in the almighty dollar as you fear.

You think I am agitating for the temporal welfare of these men. Listen to what Dr. John Henry Jowett says concerning the spiritual work of men who are debt-ridden and harassed:

The Christian Church Crippled.

"On any occasion when you have a great anxiety in life, or when you have many worries in life, or when you have what Paul calls a 'spirit of fear' in your life, it drains off your power of thought towards it, and if God should whisper you do not hear, and if God should come to you with gracious comfort you do not feel. Anxiety drains up the power of thought and leaves you insensible to the highest. And, therefore, you see that while fear appears to be exceedingly sensitive it renders you spiritually insensitive; you lose your power to hear, and apprehend, and enjoy the presence of God. That is a tremendous truth in experience, and if you investigate closely your own life you will see how true it is."—J. H. Jowett.

I showed where was the \$24,000,000 necessary to make the minimum salaries of these \$643 preachers \$1,000 a year. From the preliminary budget presented at Atlantic City there was \$50,000,000 unallotted for Home Mission work. You could have appropriated half of that, and you ask the Lord Jesus Christ what better Home Mission work you could do than to ask these denominations you are aiding, to pay their preachers enough to enable them to provide for their families the bare necessities of life. You know what Paul said about those who did not provide for their own? He said they were infidels, and your injustice is making them infidels in fact as well as in name.

"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

You passed over these two suggestions, and now I offer you a third at the eleventh hour.

You expect in this campaign from April 27 to May 2 to raise from non-church members some

340,000,000, a small part of which is to be used to pay expenses of the Interchurch World Movement, and the balance is to be used for gospel extension in unsuccessful fields." I quote from the address of John D. Rockefeller, Jr., at the Cleveland Chamber of Commerce luncheon, April 8, 1920.

Unoccupied Fields.

Here are 50,000 to 75,000 unoccupied fields—and they are the support and bread-winners and clothiers of fully 300,000 children and women. The women thought they were doing God's service in linking their lives with young men called of God to serve him. Has God forgotten these women and children? The women are ashamed to visit their old homes, and be pitied by their girl friends, and have the unspoken commiseration of old sweethearts who could have at the least fed and clothed them properly. Those who taught school or worked and saved 355 or \$1,000 spent those savings long ago. And these \$643 preachers who are supposed to speak for God and fear no man, go around the block to avoid the grocer and the dry goods man because they owe them \$200 to \$300.

In other days there were as many as three generations of preachers in one family. Will you get one of these \$643 preacher's boys into the ministry? No! No! You are lucky if God does not charge you with the responsibility of making infidels of them.

Take \$24,000,000 of this \$40,000,000 surplus from which you are going to take a small part for the expense of the Interchurch World Movement and divided it among the denominations and say to them: "Pay these men a living wage, or our survey will pillory your injustice to your preachers before the public in such manner that no laboring man or employe will have anything to do with a church that uses men to gather millions and pays them \$643 a year."

What would you think of the managers of ocean steamships who would give orders to their captains to feed the passengers with plenty and the officers and crew sumptuously, but to put the firemen or stokers on half rations?

Here is the Presbyterian ship, and she does better by her stokers than many other lines:

Take \$2,073 from \$2,127 and you have an increase of \$54 in congregational expenses for each church in six years, or of \$9 per year. How much of this increase of \$9 per year went to the minister's salary and how much to congregational expenses?

In 1914 you had 9,536 ministers and your congregational expenses, including ministers' salaries, were \$19,771,059, or an average of \$2,073 for each church. In 1919, you had 9,918 ministers and your congregational expenses, including ministers' salaries were \$21,097,175, or an average of \$2,127 for each church.

Here is the Methodist ship:

From page 56 of the Centenary surveys, 111 Fifth Ave., New York, we take the following facts:

What We Have.

Eighty-seven per cent of the Methodist Episcopal churches are rural.

In communities of less than 2,500 inhabitants we have 10,518 rural white charges out of a total of 18,307 Methodist Episcopal charges in America.

We now have 10,518 white rural Methodist ministers. Of these 13 per cent, or 1,367 men, receive less than \$400 per year; 12 per cent, or 1,262 men receive less than \$600 per year; 17 per cent, or 1,788 men, receive less than \$800 per year; 19 per cent, or 1,988 men, receive less than \$1,000 per year; 17 per cent, or 1,788 men, receive less than \$1,200 per year.

[This amount includes parsonages where the church has them, and where there are none the preachers have to pay the rent.—Ed.]

The minimum foreign missionary salary without children is \$1,000. The county Y. M. C. A. minimum salary is \$1,200.

[These facts corroborate our figures, for this is for rural churches alone. This church boasts of having \$20,000,000 in New York banks.—Ed.]

Here is Congregational ship:

For the Congregationalists let us take a whole state, a very prosperous state. Some 200 churches pay 202 preachers \$244,487 in salaries; sixty-four of them get \$139,900, or an average of \$2,186. This is fine—all of them

above \$1,200 a year. But when these sixty-four abate and prosperous pastors have been to the cupboard there is only \$104,587 for the 138 ill-favored pastors, an average of \$757. Some of these get \$1,000 or more, but remember, for every one who gets \$1,000 some poor devil has to hit the rocks of H. C. L. for \$514 a year.

And here is the Baptist ship, and may God be merciful to the managers of that line:

In their 1919 report they (Northern Convention) show 8,346 ministers and congregational expenses, ministers' salaries and all other church expenses, \$13,226,148, or an average of \$1,584. In 1918 this average was \$1,593. Take out one-third for church expenses, janitor, heating and you have left \$8,817,432. One-third of Baptist preachers average, \$2,000. Take out their \$5,564,000 and you have \$3,253,432 for the remaining \$5,564 two-thirds, or an average of \$584 per year.

Here is the Reformed Church line:

In the Ohio Synod 174 churches average \$1,613 per church for salary and congregational expenses, while the Synod of the Northwest has 154 churches that average \$1,124 per church for salary and church expenses. Two-thirds of the Ohio preachers are getting about \$800 a year, and two-thirds of the Northwest pastors about \$600 a year.

Oh, men, officials of the Interchurch Movement and the thirty denominations co-operating: "What meanest thou O sleeper? call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1:6; and you can read the whole chapter.

But you cannot bring these ships into their desired havens unless you quit keeping the firemen or stokers on half rations.

Sincerely,

F. M. BARTON.

Dr. Foulkes Carries Our Discussion for Living Salaries for Preachers to the Press.

From News Bureau, Interchurch World Movement 45 West 18th Street, New York City. News of the Interchurch World Movement of North America (April 3, 1920.)

Dr. Foulkes Predicts Better Ministerial Support.

Dr. William Hiram Foulkes, for six years secretary of the Presbyterian Board on Ministerial Relief and Sustenance and now general secretary of the New Era Movement and an interchurch associate secretary, has issued a statement predicting that the nation will recognize the unfortunate economic condition of the ministry today. He believes the Interchurch surveys will be an important factor in obtaining better support for pastors.

Dr. Foulkes' statement follows:

"The Interchurch World Movement was wisely led at the beginning of its labors to give large sympathetic recognition to the present critical situation of the gospel ministry, with reference to inadequate support. In connection with the proposed survey of conditions at home and abroad, it was clearly determined to make an equally thorough review of the actual conditions confronting the gospel ministry.

2. "Inasmuch as the Interchurch World Movement did not undertake to administer funds

or to deal directly with the problems arising out of such administration, it was wisely decided to place their cause upon the same high level upon which all other causes were being considered, namely, that of a careful and thorough-going survey of the facts.

3. "There have been so many partial presentations of the facts concerning the inadequacy of ministerial support that the officers of the Interchurch World Movement were clear that the best contribution they could make would be one in which the actual conditions might be so accurately and comprehensively summarized that individual churches and denominational groups as well might have a basis for far-reaching action.

4. "In the survey volumes which are being given widespread circulation it is safe to say that a most appealing presentation of the case of the gospel ministry with reference to its claims of proper support, has been made and is being made by the Interchurch World Movement.

5. "It would be an easy and plausible thing for the movement to add an arbitrary sum of money, in tens of millions, to the budgets of the co-operating denominations, to be divided among the ministers of their churches. There have been those who have strongly urged such a course. It has been deemed wise, and indeed, inevitable, however, that the Interchurch World Movement should not fall into the pitfall of taking away from the denomination, and its individual churches, the privilege and responsibility of administering this important matter.

6. "All that the movement has any right to do, is to bring such information to the attention of the various communities and their individual churches as will enable them to face the situation fairly and squarely. 7. This may seem to some a longer and more tedious process. It has even been suggested that the officers of the movement divert large sums of money which will only pass through into their hands in trust for the various ministers of these churches. How impossible and improper it would be to do such a thing is plain upon any mature thought.

8. "As a result of the surveys completed and in process, it is firmly believed by the officers of the Interchurch World Movement that the level of ministerial salaries will be raised more substantially than in response to any other similar impulse of decades.

9. "The lifting power of a movement which conscientiously embraces the whole world for its load, will not fail when it comes to deal with the salaries of the worker. The whole-hearted response of the multiplied thousands of pastors all over the country to the appeal of Christ and the Church to give the hungry world bread, will not fail to bring their twelve baskets full of fragments. The miracles of the loaves and fishes would never have taken place if the disciples had eaten first.

10. "The Ministers of Christ today are like their fellow servants of old. There is Christian attitude on the part of the churches to ward their ministers.

11. "The church has come to a view born of world responsibility. She needs leadership, but she must support her leadership if she expects to have one worthy of the name."

The Press of America to Decide Whether 50,000 Preachers Can Live On \$643 a Year

Dr. Foulkes Gives His Side of the Discussion to The Press, and We Give You Both Sides.

April 8, 1920.

Dr. William Hiram Foulkes,

Gen. Secy. The New Era Movement and Vice Chairman The Interchurch World Movement.

Under date of April 3, 1920, through the Interchurch World Movement Bulletin No. 325, you give to the press your statement on the subject of Ministerial Support. You were chosen

by the council of the Interchurch World Movement to reply to my appeals to them for action on this matter, and in compliance with such request you wrote me March 9, and I replied March 12, to which I have had no reply. I feel that, in justice to the 50,000 ministers who are receiving \$643 a year, and acting for 15,000 ministers in The Expositor Brotherhood, I should give to the press not merely one side of the discussion, as you have done, but give both sides, and let the editors of America decide which is just.

Notwithstanding the fact that the Interchurch World Movement is spending upwards of \$500,000 in publicity throughout the country, I have faith in the justice of the American press, and, in any event, I will have put the case of 50,000 debt-ridden, suffering preachers up to them.

In paragraph 1 you state that "the Interchurch World Movement gave large and sympathetic recognition to the present critical situation of the gospel ministry, with reference to inadequate support." You also surveyed the financial condition of the retired or inactive ministers, and included them in the budget to the amount of \$20,510,299.

In the Presbyterian Church there are 680 of these superannuated men, and 900 widows, 66 orphan families and 69 lay missionaries, and you provided \$2,055,839 for them, or an average of \$1198 for each of them.

In all the churches there are some 10,000 dependent retired men, and \$20,510,299 was appropriated for them, or \$2,000 each.

You surveyed the 125,000 active ministers in the U. S., of which number there are over 50,000 who are receiving an average of \$643 a year, but not one cent was provided for them. The only thing you did was to possibly mislead them into thinking that they were to share in this \$20,510,219, it not being made known generally that this amount is not for active ministers. That this amount is for an endowment does not change the principle.

In paragraph 2 you state that "the Interchurch World Movement did not undertake to administer funds or to deal directly with problems," etc., except to survey. But the Interchurch Movement had influence enough with the denominations which make up or form the movement to get them to guarantee its expenses and allow it to administer \$40,000,000 or take its expenses from it.

In paragraph 3 you say, "There have been so many partial presentations of facts concerning the inadequacy of ministerial support, that the officers of the Interchurch Movement were clear that the best contribution they could make would be one in which the actual conditions might be accurately and comprehensively summarized, that individual churches and denominations and denominational groups as well might have a basis for far-reaching action."

Dr. Foulkes—Did you ever, when a boy, tie a bundle of hay on a stick and tie the stick on the neck of the old gray mare, and start her down the road? Well, that is what you do in paragraph 3.

You, as General Secretary of the New Era Movement, know what the Presbyterian Church is doing for the ministers. You know that in the past six years that your congregational expenses, which includes minister's salary and church expenses, has increased \$54 per church, or \$9 a year. If the ministers had received all of that increase, and the coal-dealer and janitor had gotten none of it, the ministers would now be getting \$54 more a year than they got in 1914.

The Baptists know that their congregational expenses decreased from an average of \$1593 in 1918, to \$1584 in 1919.

In paragraph 4 you say the Interchurch Movement is making a most appealing presentation of the case of the gospel ministry, with reference to its claims for proper support. But you don't let that "appeal" get where contributors to the New Era, New World, or The Centenary, or Interchurch big drives can lay down any money to relieve the conditions you say exist. You ask these suffering men to help you gather in \$336,000,000, and after you have the money, you extend them sympathy and surveys and hope that will get them something after the contributors have given to the limit. After you and the denominations use these 50,000 underpaid preachers to hold up their laymen to the tune of \$336,000,000, you say to them: "Thanks boys—Now you go through them again, and if they have any small change left you can keep it for yourselves. We'll be around next year about the same time. So-long! Oh, we almost forgot—here is a survey—take it and bat your laymen over the head with it, that may make him cough-up enough to keep you from starving. Good-bye, and God bless you."

In paragraph 5 you get tired chasing the rhetorical devil around the stump, and make an admission which you did not intend to make.

But you can't say the same things seven ways and not make a break.

You say, in paragraph 5: "It would be an easy and plausible thing for the Interchurch Movement to add an arbitrary sum of money, in tens of millions, to the budgets of the co-operating denominations, to be divided among the ministers of their churches." There have been those who have strongly urged such a course. It has been deemed wise, and indeed, inevitable, however, that the Interchurch World Movement should not fall into the pitfall of taking away from the denomination, and its individual churches, the privilege and responsibility of administering this important matter."

And may God have mercy upon your souls. You say the Interchurch officials could have done this and didn't do it. You tell 50,000 suffering preachers that it would have been an easy and plausible thing for the movement to have done this, and that you failed. Tell it to the 50,000 wives standing behind their husbands, and then tell it to 200,000 or more children, who are being pinched and denied things every child should have, because they were born in a parsonage. You could have given relief to these men and didn't. God keep me from saying what I think.

In paragraph 6 you say, "All that the movement has any right to do, is to bring such information to the attention of various communities and their individual churches, as will enable them to face the situation fairly and squarely." How do you expect them to face it fairly and squarely after these big drives, combined under the Interchurch Movement, has compelled these preachers to gather in from their laymen ten times more from them than they ever gave before?

In paragraph 7, you say, "This may seem to some a longer and more tedious process." Yes, it's a process you do not adopt for Foreign Missions, Home Missions, Education, Religious Education, Americanization, Hospitals, etc., or even the expenses of the Interchurch Movement, or the \$40,000,000 for unoccupied fields.

Paragraph 8 is a "hope." Officers and secretaries of these big drives are not asked to live on hopes.

In paragraphs 9 and 10 you quote the miracle of the loaves and fishes, and you promise these preachers that, if they will gather in \$336,000,000 to give the hungry world bread, that it will bring to the pastors their twelve basketsful of fragments. You say the miracle of the loaves and fishes would never have taken place if the disciples had eaten first.

I am glad to get you as spokesman of the Interchurch World Movement as to this question on scriptural grounds. All I wish done in this matter is the will of Christ. If you or any one can show me that it is contrary to the rule of Christ that these men should not have enough salary to keep them from suffering the lack of food or going into debt for it, I quit. I would not have these ministers have one cent contrary to the will of Christ.

You make a definite statement that these underpaid ministers shall have the fragments of this \$336,000,000. There were twelve baskets full of fragments. That was a part of the whole. What part was it? It was a basket full, or enough for each man. The 5,000 got enough for one meal each, and the disciples got enough for several meals; but does the account show that Jesus and the disciples did not have their share with the 5,000? It says "And they all ate and were filled." Jesus and the disciples ate with the 5,000, and filled their baskets besides.

Fragment eaten in the company of Jesus are blessed large or small. But do the Interchurch Movement officers and employees depend on the twelve baskets of fragments for their salaries? They specify that they are to be paid from the \$40,000,000 allotted to the Interchurch Movement.

Christ said: "I came not to destroy the law and the prophets, but to fulfill." What was the law as to the portion of the offerings for the priests. This is the law. Read Ezekiel 44:30. "And the first of all the first fruits of everything, and every oblation of anything, of all your oblations, shall be for the priests; ye shall also give unto the priests the first of your dough, to cause a blessing to rest on thy house."

Sincerely,

F. M. BARTON.

BUT PASTORS PRODUCE 20 PER CENT MORE RESULTS ON 33 PER CENT LESS SALARY.

April 7, 1920.

Rev. E. Bruce Jacobs,
Thornville, Ohio.

Dear Sir: Enclosed re-print of correspondence will show you that to a certain extent the Interchurch Movement has power to remedy the salary situation, through its influence with the denominations. It had influence enough to change appropriations to the extent of \$50,000,000 within 30 days of the Atlantic City meeting of the budget committee. It could have laid down the law with the gospel concerning the injustice of using \$623 a year men to gather in \$360,000,000.

They could not declare certain churches Home Mission churches, but they could take some of the millions that will fall to them, and pay the difference between \$623 and the amount necessary to keep earnest Christian men in the ministry.

Am I arousing the selfish instincts in ministers—yes. I want to make these men selfish enough to demand enough to feed and clothe their wives and children. Read 1 Tim. 5:8, and see what the denominations are making of these men—infidels.

I can show churches by the score that are giving \$300 to \$400 to these big drives and paying their ministers \$700 or less a year. These men have families of four and five. Jehovah will rebuke these churches for muzzling the ox that treadeth out the corn.

You say, "Often the poorest paid ministers are the ones who are overpaid." And more often these "poorest paid ministers," whom you think "overpaid" are bringing to the kingdom three times as many as the men who receive three times their salary.

If these men are unfitted for the ministry, let the church say so and let them go where

they can make twice the wages, and not profit-
eer on their unskilled labor.

You fear that young men cannot be attracted to the ministry if the facts are known. You say our statement would be justified if they were actually true. I challenge you to disprove any statement made in this campaign. The statements have been carefully scrutinized by experts, and you are the first to question them. Please be specific, and I will gladly correct any misstatement.

You can help me if you will. Your year book shows that the Ohio Synod has 174 ministers and spent last year \$280,682 for congregational expenses, an average of \$1,613 per church. What proportion of this is salary?

The Synod of the Northwest has 154 ministers and spent last year \$173,116, or an average of \$1,124 per church. How much of this is salary?

And you presume to tell me that these men in the Northwest, getting one-third less salary than you in Ohio, being much more poorly paid, are probably getting more than they deserve—"overpaid."

The records of losses and gains in the Synod of Ohio and of the Northwest do not bear out your statement as to the poorest paid ministers get any more than they are worth.

The total gains in the Synod of Ohio in your 1919 record are 3,968, and losses 2,428, leaving 1,540 net gain. The total gains in the Synod of the Northwest are 2,831 and the losses 959, leaving a net gain of 1,872.

And your church, with your silent consent, is so administered that this Northwest Synod pastors, who are producing 20 per cent more gains than the Ohio Synod men, are getting 33 per cent less salary.

Will you please explain this?

Sincerely,

F. M. BARTON.

18 Reasons For Protesting Comments on Our Living Salary for Pastors' Campaign

Methodist—Kansas: I have never suffered very much personally from low salary, but I know of many who have, and I am for you heart and soul in bringing to pass one of the necessary programs that will rid the church of a foul spot that to my mind is the worst kind of "Profitteering."

Methodist—North Carolina: The salary here was \$550, with \$250 from the Home Mission Board, but it has been increased to \$1,000, including the amount from the Board.

The Centenary drive was a success. Have bought a parsonage and have made a payment on it. These things have cleaned up my small membership for the present. Added to these things I have lost four of our best paying families. Expenses are increasing and there seems to be no hope of my getting out of debt this fall. Is there anything you can do in my case? (His church has \$20,000,000 in New York banks. Ed.)

Baptist—Tennessee,

Mr. F. M. Barton,
Cleveland, Ohio.

Dear Sir & Bro.:

I thought that I would write you this morning and ask you if there is any way that you could help me some. The Board of Officers set my salary at \$650.00 and up to this date I have served this charge three months and have received \$59.60.

If there is any way that you can help me please do so. I have gone in debt and my creditors are looking to me for the obligation that I have made to them and at the present time I do not see any way to meet them.

Editor of the Expositor:

As a pastor who has read the Expositor for over 20 years, and a preacher for 25 years, I am greatly interested in your present campaign for adequate salaries for pastors. The article by you in the February number to the Survey

Department is to the point. We pastors are being coerced, I use the word advisedly, to raise vast sums of money for education and religion. We do not deny the need of this money. We know the world is in bad shape, and that billions in money could be used to good advantage. Few men, however, know the bulldozing, brow-beating methods that are being used by some little men, who have gotten themselves appointed to certain positions, to compel us to go out and get this money. The threat is that if we do not get it we will be "marked men," and hindered from getting churches at all prominent when we want to effect a change. This threat was clearly stated in a religious journal of our denomination in January, 1920. Speaking of the campaign for money, the writer says: "The preachers proved their metal, most of them. They led and they gave. Some proved slackers and quitters, but they are now marked men, and the laymen will see that they are churchless preachers." We knew this before, but were perhaps somewhat surprised to see it so plainly stated. Prominent churches are being advertised to consult with certain secretaries before they call a pastor. We know well enough what is to be the matter they want to "discuss." Apportionments raised, or not raised, are the subjects of discussion. If the amounts are raised, we are to be marked O. K., otherwise N. G. I have spent hours and days studying the piles of literature coming to me concerning ways and means of squeezing the last dollar out of these same laymen, who are to mark me and the other pastors. We are finding life a burden. Those of us who can do so are getting into factories, mills, stores and onto farms. It is my opinion that if the millions of money asked for are ever raised it will be because the men who are lording it over us, or trying to, condescend to allow at least a pittance of it to help pay for the clothes and shoes we are wearing out in chasing the laymen who are to mark us.

Very truly yours,

Southern Presbyterian—Ark.

Mr. F. M. Barton,
Cleveland, Ohio.

My dear Sir:

I enjoyed the article in the December number on page 270 by C. Clarence Baker. I think he is right, the time has come for ministers to cut ecclesiastic red tape and tell the churches when they are not paying a living salary. Some people appreciate modesty but others abuse it and there are many of both classes in the membership of all the churches; it is sad but true that many church-members will impose upon the pastor's modesty and give him as little as he will stand for. There is a business side of the ministry and the minister who takes a college and seminary course as we are compelled to do in the Southern Presbyterian Church knows that education is the minister's stock in trade as much so as the lawyer's or physician's or civil engineer's or any others and frequently ministers are to blame themselves for permitting themselves to be imposed upon and then whine about it. Another place where ministers are to blame is in that many of the churches not paying a living salary are home mission churches and usually the home mission boards are either composed of ministers or have a minister for chairman, and these men know that the salaries of the ministers are inadequate, so why not operate upon these committeemen to do something. They are frequently the key to the situation.

Respectfully yours,

"Church of God."

Mr. F. M. Barton, Editor,
Cleveland, Ohio.

Dear Sir:

I am a minister 45 years of age and have six children. The oldest, a boy, is in the marines. Four of the others are in school. The youngest will enter school next year.

I have a country circuit of four churches, and am serving my second year here. I am secretary-treasurer of the Mercer Co., Ministerial association and hold the same office in the Dry Federation, the same office also in our own denominational Bi-County organization. I have also been appointed as publicity man for the county work in the Interchurch World Movement.

My salary is twelve hundred dollars a year but I have my rent to pay and my auto to keep up and RUN. My people raised my salary twice including the advance in salary over my predecessor. They are all farmers and cannot understand why the amount is not a princely support. Spring is here and the children are begging me to get clothing which they are much in need of. I cannot pay my honest debts, let alone get either them, my wife or myself spring clothing. I must pay the gasoline bill and car upkeep or I cannot get around. Needed books are not to be thought of. One year is half gone and two of our churches have paid nothing to speak of on the last two months' salary.

We have not had a taste of fruit of any kind for over two months and very seldom meat. Potatoes are so high that we long since ceased to use them. I might go on telling you of the hardships but the point I am striving to make is this: The worry is beginning to affect my mind and I am afraid of a breakdown. Will you kindly give me your opinion as to what I ought to do. I am enclosing a stamp for reply.

It would be of no use for me to seek further increase in salary. Our people, when they engaged me for this year, spent half the night trying to compel me to accept less than I am now getting.

Sincerely yours,

Baptist—South Carolina.

Dear Friend Barton:

Am glad to see your goodwork in stirring the dry bones in the Preacher's Salary Graves: God bless you in it. I see He is blessing you. Your stand on that line with the Interchurch Movement is well taken and down in their hearts thousands of preachers will agree with you.

You will be glad to know that in many rural churches here, mighty changes are taking place. One church in our Association, which about four years ago, was having one Sunday a month preaching, now has a pastor for whole time, has built him a fine parsonage and gives probably over \$1,500 per year salary. Same church, same general condition, but now they have a vision.

The same is true to quite a large extent of many churches. Of course 40-cent cotton has made this possible. These are great days for this Southland and they are needed, too.

Our state had highest over per cent subscription of our 75 million campaign. My own church, asked for nearly \$23,000, has pledged \$42,000 for the five years, and we have no millionaires and a church membership of less than 800.

Yours sincerely,

Congregationalist—Illinois: I would be recreant to my heart feelings, and derelict as to a sense of justice, if I did not express my gratitude for the stand you are taking on the Inter-Church Movement, and the arrogant, and defiant attitude regarding the matter of assistance for those who greatly need assistance at the present time, the 50,000 preachers for whom you plead.

The thing I wanted to say is you are right on the issue, pathetically, biblically right. I have nothing to gain or lose, financially in taking the stand I do. I am pastor of the Congregational church of ———. I expect I will never have to avail myself of any assistance from the Ministerial Relief Fund, in any way. I trust I never will. But there are those who will.

Carlyle said, "There is no other word but justice." I sometimes think the gruff Scotchman was right.

The attitude of the managers of the Drive, and the so-called Fund, is wrong. It is enough to break the spirit of a hundred thousand ministers. Your arguments are absolutely unanswerable, and may God help you to keep it up.

Much, very much that is being raised at the present time and will be raised is being contributed under protest, largely because of the management or mismanagement. Their criticism—"that you may not succeed in discrediting, and bringing into decisive counsels the enterprise of the Inter-Church Movement." That statement is complinent sufficient. I am not surprised at all to see them tremble. They recognize full well your influence, and the force of your unanswerable arguments. I could not refrain from saying this much. I can only say, "Lay on McDuff." A great multitude of ministers are looking to you as their Champion.

Yours sincerely,

S. O. S.

Baptist—Iowa.

We have felt backward about saying anything of our personal affairs for we know our church are doing their level best to keep up the work and even the burden of paying a pastor the \$700.00 which they offered to me over a year ago is too much for them, so we have only received \$500.00 the past twelve months.

We applied to our State Board for relief but were flatly turned down. Our family consists of a little girl of twelve and a half, wife and self. We have kept out of debt by tightening our belts and buying the mere necessities. We do not complain for we are thankful for the privilege of preaching the blessed Gospel.

A short time ago I wrote the Chairman of the Baptist drive at Des Moines that I could not enter very heartily into their plan of the work for the following reasons:

Our church needs, very badly, a new furnace. We have a \$1,600.00 street paving bill to meet. The church cannot meet its apportionment of \$50.00 unless it is kept out of the pastor's salary. Lastly they are three and a half months back in pastor's salary.

I told them that I didn't write them for help but merely to be left alone till we had solved our own problems. I received a letter back, very sympathetic, but saying that they felt sure that if the members gave to the larger world work that they would the more readily give to the local needs.

Baptist—Rhode Island.

F. M. Barton.

Dear Sir and Brother:

I am greatly interested in your earnest efforts to arouse an interest in the minds of Christian people regarding the pressing need for an immediate increase in the salary of ministers. I rejoice that some one has risen to champion the cause of the thousands of ministers in active service, who are in sore

need of relief now, and for whom a pension system in old age, will have no immediate value. I do not happen to be in the \$543 or \$720 class, but nevertheless it is only with the strictest economy that the four of us can live on our salary.

Now, if a pastor finds it a serious problem to live on \$1500 per year, what must be the sad lot of those who receive less. For my part I do not see how it is possible for them to pay their bills, unless they have an income from some other source than the salary paid by the church. Your proposition to the Interchurch World Movement leaders is a good one and should be adopted.

It seems to me a gross injustice to ask a pastor who is receiving less than \$1000 a year and house, to devote his energies and thought to raising a large apportionment in his own field, to be used for anything and everything else, but lifting the financial burden of the high cost of living from his shoulders.

How can a worried, debt-encumbered minister of the Gospel think in large terms, and render efficient service in putting over great enterprises either spiritual or financial?

Yours cordially,

Presbyterian—Iowa.

Dear Brother:

I am receiving appeal after appeal from numerous field secretaries, superintendents, agents, et al. of the New Era Movement in the Presbyterian church to present this need and that need and appeal for money for each and all.

A good deal of it goes to the waste basket as our church is small and our resources as a church are limited.

I want to ask questions and make a request of you as one in a position to get the information. Do you not think in order to bring quick and right results in your movement for increased salaries for the rank and file of the ministers it would be advisable to find out and publish the salaries these many "field men" are receiving? I realize that men in expensive positions must have large pay.

But it seems to me that these "Movements" are absorbing so much in hiring so many "agents" to carry on the work that the little fellows who are down among the people suffering as well as rejoicing with them are being forgotten.

Get the facts from headquarters of each of the leading denominations and publish them in the Expositor. You will have the support of the rank and file.

"The worm has turned" and is no longer to be trodden underfoot. If you can not see your way clear to get this information for the Expositor readers will you please write me and I will seek the publication of these matters through the New Era Magazine and if they will not I will write the Herald and Presbyterian with a similar request.

Yours for justice and equity,

Methodist—South—Alabama.

Mr. F. M. Barton,
Cleveland, Ohio.

Dear Mr. Barton:

I wish to give you two things to think over and put to them. One is the fact that the Secretary of the Rural Survey in this state wants all work done in making the county survey, done gratis. I went to the meeting at Clayton for the County of Barbour last week. I do not mind doing work for the forwarding of the kingdom, but a man cannot run a car, even a Ford, on water and air. I am or a charge that just paid \$1050.00 last year. I have a family of four to support. I try to serve five churches. The other thing is that until our churchmen see that the home field needs attention right now the foreign work will not appeal to the populace. I am not opposed to helping other nations, but there is much unredeemed territory at our own doors. There is a work below me in this District where the pastor just received \$300.00 last year. The Presiding Elder did not take his per cent out either. This man is not equipped educationally to put across any part of a program adequately. I take the position that a strong man should be put there with a salary adequate to support him.

Yours fraternally,

Presbyterian—Indiana.

F. M. Barton, Editor,
Cleveland, Ohio.

I hope you will keep up the agitation for fair salaries; especially push the "Interchurch Movement" to do something definite, as you have started to do. It is quite simple and easy to secure more funds for missions and **fat salaries** for those in the movement and still leave the ministry where it is largely underpaid. The same is true of the New Era Movement. I am sure every subscriber is with you.

Yours truly,

A. S. S. U. Missionary—Indiana.

You are doing a splendid work through the magazine you are publishing in bringing to the attention of the Christian forces the necessity of providing such salaries as will make it possible for the ministers and missionaries to live more comfortably, giving their full time and attention to the Lord's work.

I have received an increase of salary through your help, for which I wish to thank you most heartily.

Arizona.

The Arizona State Convention was held last month, the 23rd and 24th. I was personally unable to attend, but I understand from the pastors who were there that the speakers carry out in their program the increase in pastor's salaries according to mentioned resolutions.

Even at a salary of \$1,000 per year, which I receive, I would have been obliged to leave the ministry long ago, only for the fact that my wife teaches school and thereby supplements the deficit. We do this for the love of the cause and the "woe is me if I do not preach."

Indiana.

Dear Mr. Barton:

Your action in the interests of underpaid ministers is certainly timely and worth while. I began my ministry in 1906 and if nothing hinders I will finish out my 14th year next September. This is my second year above the \$1000 mark and the third year above the \$850 mark. My cash salary has averaged \$646 and house, for the 14 years. I now get \$1300 and house. I went into debt for my schooling in part and worked the remainder. I plunged into my ministry without counting the cost and not considering the salary side of it. Living has increased considerably during the 14 years. Until last year I have had to go in debt each year, to live and give all my time to the church work. I must have help to tide me over the next five years. My debts are due and I can't pay them out of a one year's salary, and live. If you know of any one who would help me by a loan for my debt to run a period of 8 years, reducing it each year, I would like to get in touch with such a person. I can give the highest recommendations concerning my work. I have no property nor monied folks. I am young and well and in good standing in the conference. I have insurance made to my estate making any one safe in case of my death, accident or sickness. I do not want a gift but somebody who will be willing to help me for a few years.

Sincerely,

Pennsylvania.

With the beginning of March my salary has been increased \$100.00 and since I understand you had a part in it I wish to thank you most heartily.

A Minister or Missionary especially one having a family of growing children, whose shoes wear out and who must be clothed, and who are hungry three times a day regularly, can not do his best if he must spend his time and energy planning how to meet the cost of things he must have.

You are doing splendid work in bringing to the attention of the Churches and the Christian world the necessity of providing larger compensations for those who give their lives to the work of the Kingdom, especially since you back your suggestion with a substantially increased contribution.

Very sincerely,

General Missionary.

PRAYER MEETING DEPARTMENT

THE MID-WEEK SERVICE.

I thank Thee, Lord, for mine unanswered prayers—

Unanswered save Thy quiet, kindly "Nay";
Yet it seemed hard among my heavy cares
That bitter day.

I wanted joy; but Thou didst know for me
That sorrow was the gift I needed most,
And in its mystic depths I learned to see
The Holy Ghost.

I wanted health; but Thou didst bid me sound
The secret treasures of pain,
And in the moans and groans my heart oft found
The Christ again.

I wanted wealth; 'twas not the better part;
There is a wealth with poverty oft given,
And Thou didst teach me of the gold of heart,
Best gift of heaven.

I thank Thee, Lord for those unanswered prayers,

And for Thy word, the quiet, kindly "Nay."
'Twas Thy withholding lightened all my cares
That blessed day.

—Oliver Huckel.

I. "ABIDE WITH ME."

Luke 24:13-32.

Expository Notes.

One of the most striking and most touching of all incidents of the days after the resurrection of Jesus, is that commonly referred to as the Journey to Emmaus. On the first day after Jesus' resurrection he appears naturally and leisurely to two obscure disciples, not two apostles, as they walk along the country path. He journeys with them, unsuspected by them, answering their doubts, explaining their perplexities, and as twilight falls, at their urgent invitation, goes into the house and sits down at the evening meal with them. It is all so natural and simple. The chance traveler is so friendly and so enlightening that they wish to hear more, and they cordially urge him to come in and stay with them.

The risen Lord, on the first day of his new life takes time to comfort and instruct two obscure disciples; all we know of them is the mere name of one.

On this incident, on the urgent words of these two disciples, is based one of the tenderest, most touching of English hymns.

Henry Francis Lyte was born near Kelso, Scotland in 1793, educated in Trinity College, Dublin, Ireland, and was curate in the Anglican Church, Lower Brixham, Devonshire, England, for twenty-four years. It was a village of sailors and fishermen, but the curate worked hard with his rustic parishioners, organizing and drilling a surplised choir, and training teachers for his Sunday School. This village of Brixham was where William of Orange, William Third, landed in England when he came to supersede James Second, the last Stuart to disgrace the English throne. The stone on which the first stepped was carried to the head of the pier and kept as a sacred relic, somewhat as Plymouth Rock has been on the Massachusetts coast. In Lyte's day a later king, William Fourth, visited Brixham, and they carried the stone back to its original place for this king to take his first step on land on the same stone.

As he did so, he was met by the curate and his choir singing a song of welcome. The bluff "sailor-king" was much pleased at this attention, and, later, made a gift to Mr. Lyte of Berry Head House, a solidly-built mansion, a half-mile from town.

Besides the shadow of ill-health, the curate had other trials. One year some ten members of his choir, who were also his Sunday School teachers, withdrew and joined the Plymouth Brethren. Long after, one of these men told

an inquiring tourist, that while he did not regret his action, yet he felt a pang of sadness whenever he read Mr. Lyte's famous lines, "When other helpers fail, and comforts flee, Help of the helpless, O abide with me."

In the fall of 1847 tuberculosis had progressed so far that the doctor sent Mr. Lyte to Nice for the winter. On his last Sunday in England he decided, despite his failing strength, to administer the Holy Communion and to say farewell to his parishioners. Late in the afternoon he walked down his favorite garden path to the seashore. The sun was setting in "the red west," a brilliant ending to the day. When Mr. Lyte went into the house he retired at once to his room. About an hour later he brought out this hymn. His own twilight stroll had recalled the walk of the two disciples to Emmaus, and he made their urgent invitation his own earnest prayer. He also wrote music for the words but it did not become popular. In 1861 William Henry Monk, organist and choir director for King's College, London, wrote other music for the hymn, which we now sing. Another's melody revealed to the world the immortal value of the hymn.

Mr. Lyte left England the next day after writing this hymn and went to Nice. But the dread disease was not to be stayed, and in a few weeks he died whispering, "Joy—" "Peace." He was buried in Nice.

A few years before Mr. Lyte's death he wrote a poem in which were the lines—
"And grant me, swan-like, my last breath to spend

In song that may not die."

This prayer was almost literally answered. About forty years after his death the church at Lower Brixham where Mr. Lyte had preached was rebuilt as a memorial to him.

Besides "Abide with me," Mr. Lyte wrote, "Jesus, I my cross have taken." It will be well to sing this hymn as well as the other.

II. TWO "IFS."

Matt. 4:3-9; Matt. 27:40; John 12:32.

Expository Notes.

Satan's If. Into the lonely wilderness where Jesus was wrestling with the problems of his future campaign for the kingdom of heaven on earth, came Satan with a plausible suggestion. He opens it with a wily little word, "if." Is it a doubt or a taunt? Would he insinuate a doubt into Jesus' mind? Are you really the Son of God, despite the conditions of your youth and life? They are not very regal, are they? Aren't you mistaken in your assumption?

Or, is the word used as a taunt, a prod to goad Jesus into ill-advised and hasty action? If you are the Son of God, why suffer hunger? Why not display power that will convince people at once of the fact? And why not compromise and make an alliance with Satan which will hasten greatly the coming of the Kingdom into the world?

If thou art the Son of God—is it a doubt or a taunt, or both?

Satan's "if" comes again late in the story from the mouths of the bystanders on Golgotha. They, with curled lip and wagging head, sneered, "If thou art the Son of God, come down from the cross!" A taunt and a jibe, with which they would make amends for having partly believed his claim. Not even a doubt now—it is an open sneer!

Jesus' If. Facing the last act of this great tragedy, Jesus calmly tells the Greeks who wished to see him, "If I be lifted up from the earth, I will draw all men unto myself." This "if" has no suggestion of doubt or contempt. It is only a calm statement of a cause to be followed by an inevitable result—or of a time, when I am lifted up, then the world will come to my feet. Not a few Greeks only, coming to

Philip, but Greeks, Romans, Hindus, Chinese, English and Americans—"I will draw all men in all the world, in all ages to myself." Not by force of arms but by the power of love. Not drive, but draw.

And when John on Patmos had a glimpse of heaven he saw an unnumbered multitude, "out of every nation and of all tribes and peoples and tongues, standing before the throne" and praising God.

Satan's "if" was met by Jesus with quotations from the Hebrew Scriptures. Perhaps, if we knew the contents of our Bibles better, we might more readily repel the insinuated doubts and sneers of the tempter.

Jesus' "if" ought to be of tremendous encouragement and inspiration to all Christians. No matter how difficult or unpromising our local surroundings are, yet we know that we serve under a powerful Commander and are sure of final victory.

Thoughts on the Theme.

The Tempter used the word, "if," to destroy, Jesus used it to achieve. When Christ said "if," he put his foot firmly on the rung of the ladder, leaned his whole weight upon it, and so mounted upwards; but in Satan's mouth that "if" was uttered in hope that the rung would break, and all that depends on it would fall to the ground.

"If I be lifted up I will draw all men to me." It seemed a great result to follow from one single crucifixion, but history has shown that the effect has followed the cause. Jesus, lifted up, does draw all men unto himself.—P. Whitwell Wilson.

* * *

A skilled nurse in the Dufferin Hospital in India was seated on the veranda reading, when a high class Hindu woman came up the steps. She rose to speak to her. A copy of Holman Hunt's picture of Christ standing outside the closed door fell out of her book to the ground. The woman picked it up and looked at it.

"Tell me about this," she said. "What does it mean?"

Miss Henderson told her, and the woman went away.

Summer passed into autumn, and autumn into winter, and there was snow on the mountains, and the air was chill, and Miss Henderson went to call upon this woman.

As she came near the house she saw the door standing wide open. She entered and—the physical need of the woman foremost in her mind, for she was a trained nurse—at once said: "You should not have your front door open so. The mountains are covered with snow, and it is cold."

Then the woman, with a half shy reserve, said: "I know it. I have seen the snow, and I have felt the cold, but I thought that perhaps your Jesus might pass by, and I wanted him to find the door wide open."

* * *

A Bible colporteur sold several Bibles in a Spanish village, among them a large Bible. The village priest came up and tore the book out of the buyer's hand, and angrily exclaimed, "These books shall never enter my parish." He roused the people to anger, and they took up stones and cast them at the man.

Six weeks later the colporteur was again on the road to the same village. He would have avoided it had he known a roundabout way. Approaching the village at dusk, he hoped the inhabitants would fail to recognize him. To his astonishment, the very first man he met at the city gate questioned him:

"Are you not the man who sold the Bible?"

"Yes, I am the man."

"Then welcome to our village; every one of us desires to purchase your book," was the reply. In his astonishment the man inquired:

"Are you not the people who a few weeks ago cast stones at me?"

"Most certainly," answered the man, "but a great change has come over us, so that everybody desires one of your books."

A merchant of the village had picked up the book in the market place, concluding that the paper might be used. Leaf after leaf was torn out to serve as wrapping papers for salt, sugar,

rice, or other groceries, thus entering every hut in the village.

Through this means the people became acquainted with the gospel and were burning to learn more of the wondrous message which had been conveyed to them by a leaf of the Bible, which the priest thought he had destroyed. The village became a center of Christian activity.—Selected.

* * *

The son of a native chief in Burma found a leaflet containing the story of what the love of God did for a great sinner. He walked two hundred and fifty miles to find a missionary's wife, who taught him to read the story. The account so impressed him that he came to love God with all his heart, and when he left he took with him a basketful of the same leaflets. Crowds of his father's people came out to hear him when he reached home, and in a single year he led to the true God no fewer than fifteen hundred persons. That first leaflet which the chief's son found cost one cent. Who gave that cent? Whoever it was prepared a glorious upper room in which in a single year fifteen hundred persons held communion with the Son of God.—The Christian Herald.

III. A CORDIAL INVITATION.

Isaiah 55.

Expository Notes.

Jehovah gives an earnest invitation to the exiles in Babylon to return to him that he may make an everlasting covenant with them. The invitation is a parody of the cry of the water-sellers on the streets of an oriental city. The things offered for sale are the usual beverages of the orient, water, wine and milk.

That the invitation is put in commercial form recalls the fact that Babylon was then the center of the world's trade, and that in Babylon the exiled Jews were turned from farmers to traders. This commercial association and ability they have never lost during all the long centuries since that time. But this is a call to a remarkable and unusual commercial transaction. The call is to those without money, not the class generally desired in a business deal. The Hebrew word translated "buy" in "buy and eat," is said to be used only of buying grain, so that the transaction includes all the essentials of food. But, after all, a king gives, not sells.

Wherefore do you spend money? The oriental touch is seen in the margin—literally, wherefore do ye "weigh silver?" "Labor" is literally, "earnings."

The exiles in Babylon had entered into the commercial life of the city, gaining material rewards, but prosperity and money had not satisfied them. The exile had not forgotten Jerusalem and the ancient glory of his nation. The man of the world today finds that success, pleasure, and even millions are not completely satisfying.

The invitation goes on but now is addressed directly to the soul. Then there is a reference to Jehovah's promise to David, of a house and a throne and a kingdom that should endure forever, 2 Sam. 7:16. Israel is told that as David's conquests of the surrounding nations exalted the power of Jehovah in their eyes, so Israel may have a position of influence among the peoples of the earth, but along spiritual lines. This influence will go far beyond present knowledge. This has been wonderfully fulfilled. The Hebrew Scriptures and the Gospel of Jesus Christ have gone to many nations, unknown to, yes, undreamed of by the Babylonian exiles, they have made Palestine a Holy Land and Jerusalem a Holy City, for a large part of the world. What might not have been the position of the Jews in the Christian church if they had accepted Jesus of Nazareth as their Messiah?

Once more comes the urgent call to men to return to the Lord. The ever-recurring beautiful miracle of the spring is given as proof that this invitation will accomplish what it is sent to do.

The last two verses speak of the not-far-distant return of the exiles and the joy of which shall accompany it. Even nature will seem to rejoice with them as they go back to the loved home-land. Even the desert will be more fertile because God's people have passed through it.

IV. THE ARITHMETIC OF THE GOSPELS.

Expository Notes.

Phillip Whitwell Wilson in *The Christ We Forget* calls attention to the frequency of numerals in the Gospel story. He says that Jesus had a tendency towards exactness of statement, towards the "accuracy of a skilled artisan accustomed to the foot-rule. He always liked to put a numeral into his teachings."

One who runs through the pages of the Gospels, noting the introduction of numbers, will probably be surprised at the length of his list. One debtor owed 500 shillings, the other fifty; in a later parable, one servant owed his king 10,000 talents, a fellow-servant owed him 100 shillings; there were 100 sheep, when one went astray, 99 were left in the fold, 5,000 men could not be fed even with 200 shillings' worth of bread, but, seated in fifties and hundreds, Jesus fed them with 5 loaves and 2 fishes, having 12 baskets of fragments left; one woman had an infirmity 18 years, another 12 years; Peter is to forgive not 7 times but 70 times 7; the 5 in the household are divided, 2 against 3; there were 10 virgins, 5 wise and 5 foolish, 10 servants and 10 pounds, 18 on whom the tower of Siloam fell, and 10 lepers, and 30 pieces of silver, and 153

fishes—and so the story goes, and that is not half of our list.

But when we read in Matthew that some indignant disciples said that the precious ointment might have been sold for much and given to the poor, while Mark tells us that it might have been sold for over 300 shillings, we see that the introduction of definite numbers adds immensely to the vividness of the story, gives the impression of reality.

Then when Luke tells us that of 5 sparrows which are sold for 2-pence not one is forgotten by God, or that the woman who loses one of her 10 pieces of silver, lights the lamp and sweeps and searches until she finds it in a dark corner, we are left with a sense of the value of the individual—whether it be a sparrow, a coin, or a soul!

Plan for Our Meeting.

Here is a chance to use the young people, even the older boys and girls, and to interest them in both the prayer-meeting and the New Testament. Ask them to find and read in the prayer-meeting a verse from the Gospels containing a number. Ask two Sunday School classes to do this. Perhaps suggest noting which class can find the most references. That will be adding two more numerals.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

The Executive Committee of the Methodist Episcopal Board of Foreign Missions recently appropriated \$15,000 for the purchase of a modern farm of 3,000 acres in the Belgian Congo, Central Africa. The farm is to be the site of the new Congo Institute for industrial training of African negroes, which is soon to be erected at a cost of \$75,000.

The Congo Institute is one of the series of six large industrial institutes, or Central Training Schools for African negroes.

Experiments upon the practical aspects of the enterprise have been worked out on the industrial farm at Old Umtali, in Rhodesia, where the Methodists were given by the British Government, a tract of 13,000 acres with many buildings for the purpose.

A Children's Alliance.

Dr. Royal S. Haynes, just returned from directing Junior Red Cross work in Europe, said, "I am profoundly impressed with the belief that the bond of sympathy which is being established between our children and the foreign children is unbreakable."—Red Cross Bulletin.

W. W. Peet, Levant Agency Secretary for the American Bible Society in Constantinople, writes: "We expect an unprecedented demand for Scriptures for the coming year. There are indications from all sides that the demand for scriptures will be large in all the languages used here. Probably Greek and Armenian will lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any previous year."

L. C. Fry, in charge of Interchurch special group surveys, has arranged for theological students to spend their summer vacations working in the lumber camps of the Northwest in order to get first hand contact with the peculiar and difficult problem of evangelization they offer. The students will not preach nor do any other evangelistic work, but simply don overalls and become for the time being "lumberjacks" at \$5.50 a day.

Suggest Traveling Eye Hospitals in Egypt.

In the valley of the Nile no less than ninety-five per cent of the people are suffering from ophthalmia.

Traveling eye hospitals operating in the Nile valley are proposed to cope with the widespread eye diseases of the ancient land of the Pharaohs. It is hoped to equip four automobile ambulances with modern surgical apparatus, stock them with medical supplies and send them out in command of eye specialists, visiting villages which up to this time have been untouched by missionaries, medical or evangelistic. This fleet of itinerant hospitals, which might eventually be augmented by ambulances salvaged from equipment used in the war, would be operated by the denominations already active in the field. The Interchurch Movement conducts no mission work directly.

TEMPERANCE.

"There has been a 50 per cent decrease in neglect of minor children cases in Cuyahoga county (Cleveland) since the advent of prohibition, and the situation is improving steadily," Juvenile Probation Officer Thomas L. Lewis reports. Fathers who used to spend the greater part of their earnings in saloons are now taking their pay envelopes home to their families intact, Mr. Lewis said.

There was a slight increase in the number of delinquency cases last year, 2,847 boys and 655 girls being brought into juvenile court on charges ranging from truancy to murder.

"Of the 472 children committed to various correctional institutions," Mr. Lewis said, "340 were 'repeaters' or children the court had dealt with before."—Cleveland Plain Dealer.

The Bridewell, Chicago's workhouse, had only 765 persons in October, 1919, against 1,673 for the same month in 1918. This decrease may be attributed in no small measure to the effect of war prohibition.

The Chronicle did not fight for prohibition in 1914. It is ready on ten seconds' notice today to fight its best against any serious effort to repeal or cripple the prohibition law.—Henry Rising, Editor, Spokane Daily.

Lord Leverhulme on Prohibition.

In spite of the campaign of misrepresentation and lies engineered by the brewers, the truth of American prohibition is coming home to this country. Among the latest converts to prohibition is Lord Leverhulme, who has returned to England after an absence of three months in the States. "One of the results of prohibition," he

said, "is that America is now saving £400,000,000 a year through prohibition. England owes America about £2,000,000,000, and if we were to save on our drink bill at the rate America is doing we should pay off our debts in five years. Now the lender of money is saving millions, and we are spending it. This policy is the reverse of what it should be. While I should prefer that alcohol should be obtainable, and that through strength of will rather than by strength of law it should not be consumed, I believe the policy of going dry in America means that in the world's race America has thrown away a heavy weight, and we, who are already behind in the race, are adding to our weight." That puts the case on solid commercial ground. Some there are who would prefer to see Britain sink into ruin rather than give up their beer. These hopeless slaves to tradition and habit must be left to their choice. They are a dwindling minority. We address the young, who have ambition and are capable of self-control.—London Sunday School Chronicle.

The last page of the bulletin issued by the Methodist Board of Temperance has pictures of thirteen former N. Y. saloon buildings. They are now occupied by two markets, two drug stores, one clothing store, one bakery, three Salvation Army bars (without booze) and twenty-four other stores. One building which formerly rented for \$20,000 now brings the owner \$50,000.

Prohibition has not hurt business on those corners.

The editor says: The cold truth is that New York's acceptance of prohibition, the beneficent results of the law, and the high average of efficiency in administration of the law constitute an eighth wonder. Here is a city drawn from the four corners of the earth, representing every tongue, and every degree of lawless inclination; a city of sports and hooligans as well as a city of business genius and patriotism. And that city is dry. The lights still blaze on Broadway, restaurants are just as merry, the hotels are packed to the doors and profiteer shamelessly, the theaters are full and running over, the sporting contests are mobbed by throngs of ticket buyers, business is at its peak of activity from Wall Street to the corner grocery of 7th Avenue, 5th Avenue is full of motor cars and furs and diamonds. They said the people of New York would not submit to prohibition, but they have. They said that it would make the city a dull imitation of its former splendor, but it hasn't. They said workmen would not work without beer, but they are doing it.

Prohibition has made only two changes in New York City: First, the city is more prosperous because of it, and second, the city is less lawless because of it.

GENERAL.

This smug nation of ours, cherishing the little red school-house tradition in an age of steel mills and sky scrapers, self-satisfied that its public school system was automatically functioning with alchemic power to transmute all human dross into golden citizenship and convinced that it possessed an educational holiness that other nations lacked—this complacent nation suffered a jolt to its national pride when it learned that one soldier out of each four that it called to its defense was virtually illiterate.

Of 4,090,000 men enrolled in the Army, 1,023,000 were so classified. Of 1,552,256 men given psychological examinations, 25 per cent were unable to read English well enough to understand a newspaper or to write English well enough to compose a letter. Enough illiterates to form 250 regiments! Nearly as many men unable to read or write as the total number of soldiers who fought in the battle of the Meuse-Argonne!

Together, these million and more soldiers constituted an indictment charging a national dereliction of duty. They included, of course, tens of thousands of colored soldiers and unassimilated aliens, thousands of whom gained their first literal knowledge in the Army, and have come back into civil life able to read and write and in even more advanced stages of learning.—The Home Sector.

a recrudescence of the Puritan spirit to counteract the radicalism which pervades the country today. The doctor said that there are 5,000,000 aliens in this country who "hate the Government. Why do your novels reek with animalism and sell like whiskey? For the same reason that whiskey sells. Where is a successor to Daniel Webster, Ralph Waldo Emerson or Henry Wadsworth Longfellow? You cannot find one."

Dr. Hillis went on to say this decline in the nation's literature and in the moral fiber of its citizens was due to a faulty school system.

"Look at our American school system," he declared. "The Roman Catholics and the Jews have votes and influence, and they have maneuvered things so as to have every suggestion of a Christian or moral sentiment weeded out of the children's text-books. Behold the result. We have 10,000,000 boys and girls coming to manhood and womanhood in this country without having received any moral training in the schools. That is the reason why our jails are crowded. That is why the country has gone mad over jazz music. That accounts for the moral deterioration everywhere."—Zion's Herald.

No greater fallacy exists than that labor produces all wealth. If that was so, the Manchester Ship Canal and the Panama Canal would be veritable gold mines, for the cost is all labor, digging. Instead of wealth, these products of labor never produced a penny of return on the capital.

The men who can make money are few—less than one in a hundred thousand, in high undertakings.—National Magazine.

A New Currency.

In certain remote agricultural parts of Poland, potatoes are now being used as the standard currency. About Grodno, when the war ended hundreds of people flocked to the American Red Cross centers, begging for work or food. The Red Cross bought many bushels of potatoes held in the possession of a few wealthy landowners and paid them as a weekly wage, to the laborers employed in warehousing or in the activities of the field units. About twenty pounds of potatoes are regarded as a fair weekly wage for an ordinary laborer.

One landowner, a count and head of one of the oldest families of the Polish nobility, harvested the greater part of his potato crop with his own hands.—Red Cross Bulletin

Simple doctrine it was that made the substance of the governor's (Governor Calvin Coolidge of Massachusetts) remarks to his fellow alumni of Amherst. But the doctrine was as sound as it was simple. For a condition of shortage brought about by decrease of ordinary forms of production during the war it proposed but one basic remedy: present and future increase of the normal production. For this purpose more capital would be required. For this purpose also we should seek to improve the methods of industry and commerce. But above all else what we needed was to go back to work—"soberly, honestly, earnestly to go back to work."

Is it said that this affirmation has been often repeated of late? It has been not half so often repeated as has a contrary preaching. In these recent months the world has been full of the echoes of a gospel neither simple nor sound—the gospel of evasion of work, of avoidance of responsibility, of search after short-cuts to the fruits of production without the willingness to share wholeheartedly in the toil and duty of production itself. Against these falsities the truth cannot be too frequently or too sternly set up.—Boston Evening Transcript.

The students of New College, Edinburgh, appointed a committee of ex-soldiers to consider the present religious situation. Their report contains a paragraph on ministers' salaries, which we quote:

"If necessity arises, we are prepared to enter the ministry without stipulating for salaries on the same level as the professions. At the same time, we are not prepared to do so, if the Church requires us to begin life in the ministry heavily in debt, to furnish a manse, and to conform to a standard of living and hospitality to which the salary is not adequate."—Homiletic Review.

Dr. Newell Dwight Hillis made an appeal for

Eddyites Want Sick Benefits.

One's religious tolerance must be fixed in a peculiarly solemn setting if it resists a chuckle over the embarrassment that has befallen the Christian Scientists belonging to the teaching force of the New York City public school system. The regulations of the city board of education provide that a teacher absent from duty will not be "docked" of pay if she turns in a certificate from her physician that she was too ill to work. Now, the Christian Scientists on the staff want the benefit of that rule; although "Science and Health" teaches them to deny that there is any such thing as sickness in the world, yet it is far more agreeable, when pay day looms ahead, to deny the denial than to contemplate the loss of needed cash.

But the grave difficulty comes over that required certificate of a physician; the only physician known to local disciples of Mother Eddy is the Christian Science healer. Will then the board take a healer's certificate that on such and such a day an absent teacher was ill? No, says the board, it will not. If the healer is consistent, all he can certify is that the teacher had an error of mortal mind. And the board of education of the august city of New York says that if it knows itself—and it thinks it does—there is no good New York money going to be paid out to encourage errors of mortal mind. The strange doctrine of Mrs. Eddy has led her followers into a good many ridiculous and abashing situations, but none more ludicrous than this spectacle of so intelligent a company of the faithful endeavoring to obtain sick benefits for maladies and infirmities which they constantly declare not to exist.—The Continent.

Christian Fellowship.

The attack by the Secretary of the Church Union on Bishop Welldon for inviting Dr. Jowett to preach in Durham Cathedral is an illustration of the incurable bigotry of certain types of Christians. He talks about the act as hiding the real differences and difficulties which exist. Apparently his attitude is that of a man who is so painfully conscious of his differences as to be totally unconscious of the many points of vital union. Like a man with a toothache he can think of nothing but the ache. We rejoice that both Bishop Welldon and Dr. Jowett are big enough to get above the differences, which they admit to be real, into a fellowship in Christ, whose love permits of variety and even difference in unity. What is intolerable in the hard priestism of some clergymen is their facility of fellowship in other directions. We have one in mind who will not join in a fraternal that includes four other Anglicans, but will go on the local amateur stage as a policeman in "The Pirates of Penzance." Fellowship with unbelievers and scoffers is possible, but not with disciples and followers of the Christ they profess to serve! It is this narrowness Christward and breadth worldwards that brings upon the Church the contempt of working men.—Sunday School Chronicle, London.

It is suggested that we celebrate "Mayflower Year" by restoring the reading of the Bible to the public schools.

When twenty-five per cent of the schools of our country had retreated from the American position, on the assault of foreigners, Senator McNicholl, of Philadelphia, introduced in the Pennsylvania Legislature a bill to require the reading of at least ten verses of the Bible on every school day in every public school of the state. The introduction of the bill surprised the Christians of the state, and they were more surprised when the law was passed and put into operation with none of the dire strife that objectors had prophesied would follow such an act. No one is compelled to pray. The Bible must be read, and there are always teachers glad to do it. Only Massachusetts, in 1855, had previously put moral education by Bible reading into the honor roll of compulsory education. Tennessee and New Jersey and Alabama have followed. California is taking up the plan. There could be no fitter celebration of "Mayflower Year" than for all states to do so.

The International Reform Bureau furnishes teachers with lists of appropriate Bible read-

ings endorsed by leaders of twenty-six denominations, which certainly disproves the charge that such selections are in any sense the "sectarian teaching" which is and should be barred from public schools. These Bible readings, presented to high schools of many states, have brought back Bible reading to hundreds of them.

There is also a movement to place in schools, mills and courts, wall charts of The Commandments, from King James version, printed as found there, with the numbers omitted, which makes them satisfactory to Jews, Catholics and Protestants. On the Pittsburgh Court House is a bronze tablet containing them, presented by men and women of all the above faiths.

The hospital program of the Interchurch World Movement calls for the establishment in the United States of at least four hospitals for incurables, under church control. The great need for such hospitals has resulted in the proposal to establish institutions in Massachusetts, Ohio and Virginia.

According to the American Society for the Control of Cancer, one woman in eight and one man in fourteen, over the age of forty, dies of cancer. There are also not sufficient beds provided in America to care for persons suffering from incurable tuberculosis.

A conference of 100 editors of the religious press was recently called by W. S. Athearn, Director of the Department of Religious Education, Interchurch World Movement. It is said that 27,000,000 children in the United States are untouched by religious education and that 140,000 secular teachers resigned in 1919, mostly because of inadequate salaries, while 35,000 school rooms were unable to open last September for lack of teachers and 65,000 rural teachers were below even the low standard of their own localities.

In view of the latter facts, the editors urged the early passage of the Smith-Towner Educational Bill, providing for a Secretary of Education in the President's cabinet and providing federal appropriations to encourage the states in the promotion of education. On the religious side the editors recognized five facts to be met in the field of religious education:

1. Unreached millions.
2. Inadequate amount of time for religious training.
3. Untrained, immature and unsupervised, voluntary teachers and officers.
4. Inadequate body of curriculum material.
5. Meager financial support.

To meet these, the editors recommended:

1. A program of Sunday School extension that will carry a religious training to every child in the nation.
2. More time for religious education secured through week-day and vacation Bible Schools.
3. Close supervision and practical training for voluntary workers and training schools for professional leaders.
5. A more generous financial support.

William T. Ellis says:

Church folks are too mouse-like. They have cultivated modesty at the expense of greater virtues. All sorts of public evils are tolerated simply because Christians are not as militant as their General Orders require. So when inclined to grumble about such grave matters as the lack of intelligent recognition of religion in the secular press, church members should blame themselves first of all.

Active Christians can just about have anything they want in print, if they are wise and firm in asking for it. There is not a newspaper in the land that would not publish a full page every Saturday, devoted exclusively to the churches, if even ten per cent of the professing Christians among its readers were to ask for it. If you want more and better general news of Christianity in your daily paper, write to the editor and request it. If enough ask, the answer will be quick and sure.

News space is apportioned according to the editor's best judgment as to what his readers

want. If he hears from the sports followers, and never hears from the church folk, can you blame him for giving a page or two every day to sports, and only a column or two a week to religion?

The text for this homily is, "Let the redeemed of the Lord say so."

Sir Conan Doyle, who has but recently embraced spiritism, has been the recipient of some inside news from the spirit world that, whether true or not, is wonderfully interesting. In speaking of heaven he reproduces the following picture of that hitherto comparatively unknown place of abode which, according to his testimony, has come from spirit sources. "Heaven," he says, "consists of happy circles, life in pleasant homesteads, beautiful gardens, lovely flowers, green woods, and domestic pets—all of these are described in messages from pioneer travelers who have at last got back news to those who still loiter in the dingy old home. Let no woman mourn her lost beauty. Let no man sorrow for his lost strength. All is waiting on the other side."

Continuing he says: "Every earthly thing has its equivalent. Scoffers have guffawed over alcohol and tobacco, but if all things are reproduced it would be a flaw if these were not reproduced also."

If Sir Conan is correct, then it were wise for the Anti-Saloon League to entertain no thought of disbanding, but be kept in true form for the campaign over there. We are of the opinion some spirit has been giving Sir Conan a false "tip." If John Barleycorn can get past the pearly gate, then the Scriptures are pure fiction; for if no drunkard can enter there, then the maker of drunkards will surely be debarred.—Northwestern.

An English daily paper said:

As for myself I must say that Sir Arthur Conan Doyle's address left me precisely where I was before. The elaborate picture of "the other side" would be more convincing if it were less detailed. Can a "message" in such words (I quote from memory) as "My word, Matilda, but this is grand!" really form a foundation for a theory of the universe?

On this The Expository Times comments:

The criticism is both sound and central. The details which are so freely furnished are puerile enough, but their puerility is not the worst of it. The question to ask is this, Does the fact of death, so tremendous for science, mean so little for philosophy? Can you really explain it by explaining it away? If the conditions "on the other side" are so little altered that commonplace people continue their commonplace talk and their commonplace conduct, what a gasping fraud has been the government of the world from the beginning. We have been induced to believe, not by Scripture only, that "after death cometh judgment," and it has been the moral steadying of mankind. What judgment is that which leaves us drinking beer and smoking cigarettes and engaging in such conversations as a schoolboy here would declare to be "drivel"?

The Watchman-Examiner gives some figures of the American casualties in the World War and comments thus:

The total number of deaths was 77,644. Of this number 34,844 were killed in action, and 13,960 died from wounds, 23,738 from disease, and 5,102 from accidents and other causes. The wounded numbered 215,423, of whom eighty-five per cent returned to duty. Three men are missing and unaccounted for. The grand total of casualties is 293,070.

Two items in this statement—which we copy without first-hand knowledge as to its accuracy—are astonishing. The facts that eighty-five men out of every hundred wounded recovered from their injuries in such quick time and so completely as to be able to get back in their places before the war was over, and that of the whole number of nearly 300,000 casualties there are only three cases that cannot be accounted for and in which the victim must be reported "missing," are even more astounding. It seems scarcely possible that only one man in one hundred thousand could slip out and away unnoticed and unknown. It evidences a wonderful system of tabulating and accounting,

functioning nearly one hundred per cent perfect, a marvelously minute attention to details, and an almost incredible industry and patience in investigating and following up returns.

What a great thing it would be if the church could "keep tabs" on its members as closely as that! One of the saddest and most sinister features of the church life of today is the large number of those whose names are on our church books, but of whose whereabouts and condition we know little or nothing. They have got away from us. They have dropped out of notice. When the roll is called all the report we can give concerning them is that they are "missing and unaccounted for." Our losses in this respect are unreasonably large, and it ought to be possible for the average church, great and small, to keep a more exact tabulation and to hold its members in a closer acquaintance and relation than is often the case. The church may well take a leaf out of Uncle Sam's book, and learn how to keep track of those who enlist under its flag.

An editorial writer in Zion's Herald thus refers to two recent statements by experts in business and politics concerning man's need of religion:

A few weeks ago the editor of a financial journal—probably the most influential in his class—took a glance at the perturbed and half-crazed world struggling in the vortex of the reaction from the fearful convulsion of war, and declared that the thing needed above everything else to bring us back to normal and to set us going again in the right direction, was a revival of pure religion. (See article by Roger W. Babson in March Expositor.) And that may seem to be a strange thing for a master in the financial sphere to say. If a preacher had said it—and many of them have said it, and are saying it—the whole matter would have been treated with contempt. But when a man of this type says it perhaps there is something in it after all.

And practically the same thing has been said by statesmen, some of whom are open to the accusation of not having played the game—the big game of life, national, international, and individual—according to the rules laid down by Jesus Christ, whom they ardently proclaim as their leader. Why have we had this frightful series of years through which we are still agonizing? Is it primarily because the political leaders—followers of Jesus as they all claimed to be—deliberately repudiated his leadership and refused to play the great game of human brotherhood according to his rules?

Here comes forth a message—given to the world by the hands of the prime ministers of the British Empire, which declares that the war, in shaking the very foundation of ordered civilization, has compelled a restudy of the bases of national and international life:

To our fellow citizens of the British Empire:

The war, in shaking the very foundations of ordered civilization, has driven all thoughtful men to examine the bases of national and international life.

It has become clear today, both through the arbitrament of war and through the tests of rebuilding a life of peace, that neither education, science, diplomacy, nor commercial prosperity, when allied with a belief in material force as the ultimate power, are real foundations for the ordered development of the world's life. These things are in themselves simply the tools of the spirit that handles them.

Even the hope that lies before the world of a life of peace, protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. The co-operation which the League of Nations explicitly exists to foster will become operative in so far as the consenting peoples have the spirit of good will. And the spirit of good will among men rests on spiritual forces, the hope of a "brotherhood of humanity" reposes on the deeper spiritual fact of the "Fatherhood of God." In the recognition of the fact of that Fatherhood and of the Divine purpose for the world, which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. That recognition cannot be imposed by government. It can only come as an act of free consent on the part of individual men everywhere.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John Henry Jowett, D. D.; Rev. Wm. H. Hopper, D. D.; Rev. W. Douglas Swaffield

SOWING OUR HARVESTS

REV. JOHN HENRY JOWETT, D. D., LONDON, ENGLAND

Text: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24.

Jesus taught that life is like a seed. If we lock the seed up in a drawer, it has no issue. If we bury it in the soil, its powers are multiplied. We can shelter and coddle our life. We can nurse it in small and selfish seclusion and its purposed wealth will never be revealed. On the other hand we can surrender our life, and its wealth will emerge like the plenteousness of the waving corn in autumn's golden fields.

But where shall we bury it? Where is the soil for seed of this kind?

I. We must first of all bury ourselves in God. But how can we do it? Let us glance at one or two common phrases which are used in ordinary speech, and whose usages may offer suggestion as to how we may bury ourselves in the Lord. We speak of being "buried in thought," where self is absorbed in certain ways of thinking from which all discordant interests are excluded. We speak of someone being "buried in a book," and there is a suggestion that the entire self has been taken captive and led far away from the distraction of immediate surroundings.

Everywhere in the word of God, and in very great variety, we have suggestions of the burial of the individual in the fertilizing life of our God. Take, for instance, the pleadings in the Lord's prayer. Every one of its great utterances may be expressed under the figure of a seed which is being buried in the soil. And they all suggest the going forth of self into the absorbing life of God. Look at two or three of them. "Our Father which art in Heaven." What is that but the seed seeking its appropriate field—sonship recognizing its maternal womb in the mother—fatherhood of God? What is it but the soul moving towards its own foundation, seeking its own originating and vitalizing springs? "Hallowed be thy name." What is that, if it be anything vital at all, but the soul going forth in an adoring reverence, and losing itself in a nourishing humility in the holy glory of the Lord?

"Thy kingdom come!" What is that but the human seed burying itself in the field of the divine purpose, losing its own pettiness in the spaciousness of the heavenly vision? "Thy will be done!" And what is that but the soul burying its own will in the larger will of the Lord? "Not my will." There is a burial. "But thine be done!" There is the field in which the seed is buried. And so it is with all these submissions which form the introductory utterances of this supreme prayer. Each

act or attitude in the prayer is like a burial, and self is laid like a seed in the sacred soil of our Father's mind and will. Every one of these utterances of worship and communion suggests a human burial as the predisposition to a divine resurrection.

If we turn away from the immediate words of the Lord to the inspired teachings of the Apostle Paul, we shall find that the burial of self in the Lord is counseled and commended in a hundred different ways. Indeed, as far as Paul is concerned, we need not go beyond his extraordinary use of the preposition "in" to find how intensely and consistently he holds the conception of the burial of self in the Lord as the secret of a fruitful life. "In Christ!" "In Christ!" What does his use of the word "in" suggest but a vital grave from which there arises all manner of spiritual powers and graces. "In Christ!" That is his most familiar and oft-repeated phrase, and it signifies the wealthy soil in which his own self is altogether buried. "I can do all things in Christ." "I . . . in Christ!" It is the vitalizing fellowship of seed and soil, of sinner, and Saviour, of self and God. " . . . in Christ." It is seed and soil, and the "all things" are the harvest of the sowing.

And if you would care for a more modern expression of the same great movement of the soul of man, take Dr. George Matheson's truly inspired and surely immortal hymn: "O Love that wilt not let me go." Every human movement in that hymn is the movement of the seed toward its grave, so that in its grave it might obtain a better resurrection. Recall one or two phrases of its movement.

"I give thee back the life I owe."

What is that but seed burying itself again in the womb in which it is born? Or it is like a river seeking the ocean which created the conditions of its own springs. It goes back to the real birthplace of the vapors and the rains.

"I give thee back the life I owe,

That in thine ocean depths its flow
May richer, fuller be."

Or take a second expression of the spiritual movement in this great hymn:

"I yield my flickering torch to thee."

The inconstant torch surrenders itself to the glory of the quenchless sun. The trembling ray buries itself in the solar splendor in which it had its birth.

And therefore I think we are justified in saying that everywhere in the teaching of our Saviour, and of his apostles, and in the holy trend of inspired hymn and psalm, we find this movement of the soul burying self in the mind and heart of God. The human corn

of wheat is buried in the divine field; and there, sure as the burial, is the resurrection, an increase of strength and beauty like unto the golden bounty of harvest.

II. But now, mark you, a life which is buried in the heart and will of God will of necessity be buried in the interests and service of man. Wherever the two are divorced, wherever you have a life professedly intimate with God and severely indifferent to man, the first burial was an illusion, and in seeming pious ways the soul is fiercely seeking its own aggrandisement. To bury the life in the vital communion of God is most surely to bury it in the vital welfare of man. "Thou shalt love the Lord thy God, and thy neighbor as thyself." The two acts are part of the same action. They are two phases of the same movement. Self is buried and the harvest is found both in grace and graces, both in richer spirituality and in a richer humanity.

And so we must expect to see the life that is buried in the fellowship of the Father, buried also in the welfare of the brother. We are to bury the life which is blest of God in seeking the blessedness of our fellowmen. How? I cannot answer. I do not know. Every one must answer these questions for himself.

There are some who are called to lose themselves in seeking the spiritual welfare of the rich and well-to-do. Why not? I will declare my own convictions that so far as the church of Christ is concerned, and as touching the supreme interests of redemption, the rich are the most neglected class in modern society. We seek their wealth; we welcome their influence; sometimes we invite their patronage; but how rarely do we seek the welfare of their souls. We organize rescue missions and revival missions for people of other classes, but how rarely do we find a church exercising a sanctifying ingenuity in winning the wealthy folk into the fellowship of Jesus Christ our Saviour. And yet, precisely the same deep, hungry necessities haunt their lives as are found in the lives of others who are not so well-to-do. The same basal passions are there, and the worst forms of discontent and weariness. And the church is not greatly concerned about them. Very few try to help them.

Surely it must be the will of the Father of us all that some of his believing children should bury themselves in the spiritual welfare of those who are rich. Surely it is his will that those who have tasted and seen how gracious he is, and who have ready access into these difficult circles, should wisely bury themselves in the redemptive ministry of the Lord. There must be no priggishness, and there will have to be an utter absence of hard and dry aggressiveness. It is a ministry that demands infinite tact and delicacy and patience and grace. But then it is just the infinite things that Christian believers are called to do.

And a similar call is made upon all of us who are sincere believers in Jesus Christ. We are called to bury ourselves in the divine purpose wherever the sacrifice may be demanded.

III. We are to bury ourselves in the spiritual interests of the people among whom we are most at home. When Matthew the publi-

can was won by the Master he made a feast in his own house, and he invited his fellow publicans to come and meet the Lord. He prayed and labored for the salvation of his own friends and of those who were his associates in ordinary life. And that is the kind of spiritual ministry which the church must more and more practice if she is triumphantly to meet the tremendous days which stretch before us. What we need to begin with is less emphasis on meetings and more on personal service. The church has too frequently exhausted herself in meetings, and she has not given her very blood to the daily capture of the world for Christ. We have had more than enough of organization, and what we now imperatively need is the free, happy, spontaneous ministry of the individual believer, busy making his Saviour known on ordinary roads, and winning the bond-slaves of the world to the glorious captivity of Christ's redeeming love and grace. If we are to have occasional meetings, let us meet as the knights of King Arthur met. Let us meet to look into the face of our King, and sup at his table, and renew our covenanted vows, and then go off along our several ways to rid our lovely land of everything base and slavish, and to transform a beast-frequented country into a country of freemen, clean and sweet and healthy, showing the imparted life of Jesus Christ. But if these shining issues are to be reached, it can only be done through the ministry of sacrificial blood. Selfishness must die if Christ is to reign. The seed must be buried if it is to emerge in a bounteous harvest.

We are moving through momentous days. Let us seek to match them with the greatness of our spirits. Our men have laid down their lives in the trenches. Let us seek to match their sacrifice by a sacrifice which expresses itself in the unselfish and unbroken expenditure of our strength in the interests of others. Let us offer ourselves for daily burial in the breeding of a nobler race. The apostle Paul shared a soldier's sacrifice, for he shed his blood in the appalling persecution of imperial Rome. But he had experience of a nobler sacrifice even than this, for did he not say: "I die daily"? His self was daily crucified and buried in the will of the Lord and in the service of the world for which the Lord had died.

He was a "character" who had given the parish much trouble one way and another. The rector, meeting him quiet and thoughtful in the street, said, "I was very glad to see you at the prayer meeting last night, John."

Replied John: "Oh, that's where I was then."

* * *
Ministers Casualty Union, Minneapolis, Minn., closed the year 1919 with ledger assets of \$112,400.31, and over fifteen thousand policies in force. Claims paid aggregated \$100,274.95. The annual financial statement and list of claims paid will be sent to all members later.

The annual meeting of members on January 20th received the resignation of Mr. W. P. Hobart, who had acted as a director and as secretary of the Union since its organization in 1900. Resolutions were adopted expressing high appreciation of Mr. Hobart's fine achievement in working out his idea of a mutual benefit organization for clergymen, and in directing the Union's progress up to the present notable degree of success. Mr. Hobart will retain connection with the Union as associate secretary.

RELIGION IN A FIVE-ROOM HOUSE

REV. WILLIAM H. HOPPER, D. D., LOUISVILLE, KY.

Texts: Col. 3:23; 1 Cor. 19:31; Mark 6:31; Heb. 13:2; 1 Pet. 4:9.

Family religion is vital to the home, to the state and to the church. Its practice measures the advance or decline of moral and spiritual life in a community. The downfall of home religion is one of the greatest imminent perils that threatens this magnificent country of ours. If true religion does not thrive in the homes of the land, any display that it may make elsewhere is not much more than camouflage. If religion does not transform the lives of the individuals in the home, its profession in public is pharisaical and hypocritical.

I desire to discuss religion in the house of five rooms. A text has been selected for each room. The order of treatment may not be the order of importance, but we will begin with:

I. The kitchen, the room of toil. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3:23.

The important position of this room is obvious. There are few who enjoy the portion of life that is lived in this room. It means work, hard work, continuous work. It is work three times a day, seven days in the week throughout the year, with no vacation or holiday. It is pots and pans and dishes with their endless monotony of uninteresting toil.

Yet there is a profitable discipline in this continual drudgery. Patience, which is one of the chiefest of virtues, accomplishes her good work and prepares the owner for richer and more delicate tasks in moulding the lives of the members of the home. Endurance is another virtue that attains its growth through the discipline of drudgery. Contentment with our lot has not met its real test till application to monotonous, recurring daily tasks has been constant and genuine. Religion is needed and wonderfully blesses one who must live in this room for hours each day.

Furthermore, the success of the entire home is largely dependent upon the character of the work done here. Few men will do their best in their business career if the work of the kitchen at home fails to satisfy the appetite and cheer the spirit for the daily duties. When the work of the kitchen, even its drudgery, is done "heartily as to the Lord" it will have a success that will contribute to the success of the entire household.

II. The dining room, the refreshment room. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 19:31.

The entrance into this room should be characterized by religion. Jesus brake the loaves and gave to the multitude to eat after the giving of thanks. Ordinary politeness warrants thankfulness and the expressing of it upon the receipt of favors from others. Many of the dumb animals have their method of expressing delight when their food is given to them, yet many people accept their food from the Giver of every good and perfect gift with no acknowledgement of thanks to him.

With the spirit of thankfulness there will follow contentment with the food that has been

prepared. Many an arrow pierces the heart of those whose hard labors have anticipated a word of approval and satisfaction, but who had to endure a criticism or even a censure. Human selfishness and greed and fastidiousness need the modifying effects of our Master's spirit to restrain and subdue. His spirit will produce cheer and comfort and gladness to reward those who labor and seek to please and will develop that gratitude that should become all Christians.

The conversation at the table will hinder or aid digestion, and thus affect the health of the household. Christian love in the heart will be overflowing in pleasing topics and remarks at this important time that the members of the family spend together. This period of resuscitating and refreshing the body should likewise stimulate and encourage the mental and spiritual faculties of our being. Religion, also, helps us to be temperate in our eating and drinking, which contributes largely to the making of a sound body to support a sound mind and a strong soul.

III. The bed room, the room of meditation, rest and prayer. "Come ye apart into a desert place, and rest awhile." Mark 6:31.

This is the room of quiet meditation. Here is where each one is alone from the rest of the world. Many secrets are born and live in this room. Here many tears are shed; some on account of loneliness, some on account of disappointment. There are tears of losses, tears of repentance and sorrow for wrong-doing, tears of sadness, tears of joy, success and achievement. Serious thoughts occupy the mind in this room. Plans are wrought out; decisions are made; resolutions are formed. Much character building takes place. Here are spent the minutes and hours that are left to our own choosing. Here are spent the sleepless hours of the still watches of the night while the body tosses from side to side and the thoughts wander here and there. Conscience is astir, for God is seeking an entrance into the life. His love is wooing and his hand is extended. Much sin begins its deadly career in this room. Wicked thoughts arise and soon wicked deeds will follow. The soul is tested in this room. Oh, how God is needed!

Here is where the quiet hour is spent with the Bible and in prayer with none present but God. There are public exercises of worship that are necessary, but no soul reaches spiritual heights without the private hour of daily devotions. Think of the room of meditation, rest and prayer and God.

IV. The living room, mother's room. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12:10.

The modern living room was formerly called mother's room. Here resides the heart of the family life. This is where parents and children gather around her who is the center and the heart center of the home. This is where love blossoms and brings forth its rich fruitage. Pitiable is the life that has never been enriched with this sacred influence, that springs forth

from the father's hand and the mother's heart as the children have gathered about the family circle. The other rooms with their delightful experiences may linger long in the memory, but this room is a vital factor in character throughout life, and still lives on although conscious memory may fail to remain active.

The inner chamber of the heart of the family is the family worship of God. The Heavenly Father is enthroned there where he rules over all. Daily the Almighty Father's protection is sought for the home with all of its precious interests, and to him is thanksgiving rendered for the love and happiness and the comforts that abound. This is the place where the child hears first the story of Jesus and his love, and where he is taught to go to him in prayer.

With the worship of God left out, is there any reason to wonder that children are hard to control, are self-willed and spoiled early in life, when parents do not recognize their Master's authority nor seek his daily divine guidance for themselves and their children? What countless and fleeting opportunities are offered parents while the children are young to make the influence of this room to live forever in the lives of their posterity!

V. The reception room, the social room. "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Heb. 13:2. "Use hospitality one to another without grudging." 1 Pet. 4:9.

In this room the life of the home touches the life of others. Its influence reaches out and beyond its own limited circle. That which has been taught the children will be lived out unconsciously through their lives as they mingle with their friends.

This is the room where the musical talents are developed. There is a musical chord in

each soul. It will respond to the call of a master voice. It can be blighted with thoughtless frivolity and with careless teaching. The character of the instrument as well as the music that is learned is a serious question for parental responsibility and control. There are haunts of vice as well as dens of iniquity that appreciate the attractiveness of music. Music not only has its "charms to soothe the savage breast," but it inspires to noble achievement, to lofty aspirations, to sublime emotions, and to the very highest worship of the living God. With its tremendous power over the lives of men, no one can overestimate the benefits of religious music-psalms and hymns and spiritual songs—continually praising and worshipping God in the home.

A wise selection of the guests in the home, especially where there are children, will contribute to their ideals of manhood and womanhood. A good mother stated that she believed that God used the presence of ministers of the Gospel as guests in her home, and it was used to influence one son into the ministry while all the other children are active in Christian service. Children are imitators as well as close observers. Through the visitors in the home a great influence for righteousness can be exerted. For the sake of their welfare it behooves parents to provide for a wholesome and happy religious atmosphere for the social development of the characters of the children.

The revival of home religion throughout the land is one of the pressing needs of modern Christianity. This is the institution that will make strong the society, the nation and the church in days to come. Upon this institution will be erected the superstructure that will wonderfully bless the world.

Forty Martyrs and Forty Crowns: Children's Sermon

REV. W. DOUGLAS SWAFFIELD

Many years ago it was harder to be a Christian than it is today. People were killed by cruel tortures for being Christians. Once in the days of Rome forty Christians were taken prisoners and because they would not go back on Jesus were sentenced to stand naked upon the icy river till they should die. A Roman soldier was placed on guard and told that if any one would forsake Christ he would be spared. Soon the wintry cold began to do its work and at last one brave soul sank upon the ice in death. But when he fell it seemed as if every one heard strange music singing, "Forty martyrs and forty crowns, be thou faithful unto death and I will give thee a crown of life." Again a Christian fell, and again the same song. One by one through the night they died till all but one had gone. This one, brave till now, looked about him, saw his thirty-nine brave companions lying still in death, the wintry wind pierced his heart, he thought of the freedom that might be his, and cowardly decided to forsake his Lord. He rushed from the ice, threw out his hands to the Roman guard, and claimed the promise of pardon. But the soldier had heard that chant all through

the night, "Forty martyrs and forty crowns, be thou faithful unto death and I will give thee a crown of life." The faith of the brave had won him. "Here is my robe, take it, and I will take your place upon the ice." And the brave Roman ere long heard that song as the angels sang it for the fortieth time when he paid the price of his love for Christ.

There are many things to tempt us to deny our Lord. But the crown of life is only for those who are faithful until death.

One of the most interesting buildings in beautiful Washington is the Patent Office. Here you might see the models of all the famous inventions which have been patented in the United States. It is an even better place to visit than a great museum, because it tells the stories of how the dreams of many men and women have come true. One day not long ago a letter was found in the office of this building which bore the date, 1833. The letter read something like this:

"Dear Sir: Because everything that can be invented has already been invented, it is inevitable that this office shall soon go out of business. Inasmuch as I will soon lose my posi-

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4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

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tion, I hereby resign to look for work elsewhere."

"Yours truly,

"So-and-So."

What a fool that young man was! There is always something new to be discovered, something great to be done, some good to be achieved. He lacked imagination.

Three Good Series of Sermons.

Titles for sermons must be made to look interesting and they must be able to fulfill their promise. Here are three suggestive groups:

I Sermons on "Paul and His Friends."

- "Aquila and Priscilla, Paul's Fellow Artisans."
- "Stephen, Paul's Awakener."
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II. Sermons on "Laymen Who Live in the Acts of the Apostles."

- "Barnabas—The Church-Loving Layman."
- "Stephen—The Bible-Loving Layman."
- "Philip—The Soul-Loving Layman."
- "Cornelius—The Prayer-Loving Layman."
- "Luke—The Service-Loving Layman."

A Series of Sunday Night Sermons on David.

Here is a series of sermons upon David preached by Rev. O. L. Markham of Murphysboro, Ill.:

- "A Shepherd Lad Anointed for Kingship."
- "The Youth Who Whipped Giant Braggart."
- "A Prince and Peasant in a Covenant of Friendship."
- "A Prodigal King Brought to Repentance."
- "The Value of Unrealized Ideals."
- "A-Fitting Epitaph of a Noble Life."

Questions for Sermons.

Rev. B. F. White, pastor of the First Presbyterian Church, Long Branch, N. J., recently preached upon the following topics:

1. Does Death End All?
2. Where Are the Departed and What Are They Doing?
3. Can the Departed Communicate With Us?
4. What Sort of a Body Will We Have After the Resurrection?
5. Shall We Know Each Other in Heaven?
6. Will Those Who Reject Christ Have a Second Chance?
7. Why Do We Fear Death?
8. Is Sin a Disease?
9. Will Prayer Save the Sick?
10. Do We Really Gain Anything by Going to Church?
11. De We Really Gain Anything by Going to Holy Communion?
12. Why Do Good People Suffer?
13. What Is It to Be Saved by the Skin of the Teeth?

Jesus knew that there had been great prophets, great preachers and teachers, but he was the greatest prophet and preacher and teacher because he always aimed for the highest. We boys and girls can be great and good if we look to Jesus and try to live as he did. The greatest dream we can have is that we may do something great for Christ.

14. What is the Mission of the Church Today?
15. What Is Religion?
16. The Real Difference Between Roman Catholic and Protestant Churches?
17. Is Christ Coming Again?

He reports that the audiences were especially interested in Nos. 3, 5, 12 and 16.

The Army and Religion. By Rev. D. S. Cairns, D. D. \$2.00.

Religion Among American Men. By the Committee on The War and Religion. \$1.50. Both books from The Association Press, New York. Two valuable books for all who wish to understand just what the religious and moral conditions of the millions of soldiers in the British and American armies really were. About 85 per cent of the soldiers had a preference for some one of the denominations, but only fifteen per cent were active church members. The whole situation is thoroughly analysed in these illuminating volumes, and constructive proposals suggested to the churches for winning men to religion.

On to Christ. By Edwin A. McAlpin, Jr., D. D. \$1.25, net. Doran, New York. A first hand study of the American soldier in one of the great cantonnments; and of the church problems of city and rural life as well; a candid setting forth of the mistakes made by our churches generally in their efforts to win men; and of the weakness of the denominational appeal; an optimistic faith in the power of church to adapt herself to new conditions; and a ringing challenge to her to take up her task. A constructive program is suggested. A tonic to faith.

The Spirit. The Relation of God and Man considered from the Standpoint of Recent Philosophy and Science. By Canon Streeter and Others. \$2.50. Macmillan, New York. Another important volume from a group of able, English thinkers. This book will appeal to thoughtful ministers and laymen, by the clearness and attractiveness of its style, by its intellectual power and by the fascination of its theme. It conceives of the Spirit of God in action. On this, one may build a satisfying philosophy of the Spirit, as well as a religious experience, with the deep satisfactions of the mystical aspect of the Spirit and at the same time a faith manifesting itself in practical and devoted service.

F. W. Barton

April 7, 1920

Editor "EXPOSITOR"

Cleveland Ohio.

My Dear Brother—

If you were enabled to be a bit familiar with the "subscription periods" of at least one of the "EXPOSITOR" readers, you would know that the writer is a sort of "intermittent" subscriber. I want to tell you what a real pleasure and great benefit comes to a rural pastor such as myself, thru your most excellent and above all SYMPATHETIC writings.

For a young minister located in the mountains of Penna., unable to attend ministerial meetings and other gatherings of a religious character, fourteen miles from R.R., and endeavouring to support a family of nine on a \$1000 salary (and that does not include horse), you will see that cannot indulge in many "excursion trips" no matter how worthy may be the cause. Only last week I drove 50 miles thru these mountains (Sullivan and Lycoming counties) to attend a funeral and return home.

I know you have "facts" aplenty relative to "underpaid ministers" My present location (since Oct. 1, 1919), is one of the "BROW" field projects of our great church. For the six months just past I have received \$288 dollars from the charge and 100 dollars additional. Of course my "salary" is to be more but what are we to do NOW? I have made every appointment thru this most severe winter and when the "break-up" came I was compelled to seek treatment for neuritis (along my spine in back) the result of strain and exposure. I am now about my work with a back more fit for the "shelf" than the work of this circuit.

I fear that another year shall be compelled to see employment where the returns will be more adequate to meet the needs of our family. Yet that makes my heart ache as I have given ten years to this work which I love with all my heart (now being 38), and the great pleasure is to be about over these mountains telling the "old story" of "the old man" who "will continue to honor your efforts in behalf of the church and its mission."

Fraternally yours,



The Sunday School Teachers' Meeting and —What an “Ad” in the Church Paper Did!

A Sunday School Teachers' Meeting was in session at the home of the Superintendent; here's what they were saying:—

Miss A.—“My boys are giving me lots of trouble, Mr. Superintendent. I seem to have lost all my old hold on them.”

Miss K.—“Just so with mine. My class is down to half the size that it was.”

Mr. Supt.—“Ladies, it's so with most schools, I'm afraid. Recent reports are that in the past few years the Sunday Schools of America have lost 3,000,000 scholars.”

Mr. N.—“You don't say so? That's awful! What's to be done?”

Mrs. Q.—“I'll tell you what's to be done. Let's buy a good projector and try motion-pictures! Let me read you this advertisement I recently saw in our own church paper—it's by the Ford Educa-

tional Weekly. It says to ‘Hold onto the Boys' with good motion pictures. I vote to try them.’”

And then Mrs. Q. read the “Ad” which is attracting such universal attention in many church papers.

After the reading the Superintendent, by a vote of the teachers, appointed Mrs. Q. on a committee of three to write to Ford Educational Weekly and find out all about it, the Superintendent adding that the fact that the films were made by the great Ford Motor Company of Detroit and distributed in 22 cities by the Goldwyn Distributing Corporation was ample proof that the advertisement was true.

Note! If your Sunday School needs help to hold onto the boys (as nearly all Sunday Schools do) why not you, Sunday School Teacher, sign the coupon below and make a personal report to your own S. S. Superintendent?

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Responsible as we are in our separate spheres for a share in the guidance of the British Empire as it faces the problems of the future, we believe that in the acceptance of those spiritual principles lies the sure basis of world peace. We would, therefore, commend to our fellow-citizens the necessity that men of good will who are everywhere reviewing the personal responsibilities in relation to the reconstruction of civilization should consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace.

R. L. Borden, Canada.
D. Lloyd George, United Kingdom
of Great Britain and Ireland.
Louis Botha, South Africa.
W. M. Hughes, Australia.
R. A. Squires, Newfoundland.
W. J. Massey, New Zealand.

The Herald editor continues:

The fact of the matter is that, as in the olden day, "the stone which the builders rejected, the same was made the head of the corner," so now it is becoming more and more apparent that the Christ who was despised and rejected of men when the vital concerns of civilization were in the balances, is now regarded by those who repudiated him as the sure Guide out of our present distress. One is reminded of a phrase that fell occasionally from the eloquent lips of Frances E. Willard: "The Golden Rule of Christ will bring in the Golden Rule of man."

"500 Slogans for Church Bulletin Boards," typewritten form, for \$2, Church Publicity Bureau, Box 269, Ashtabula, O., are worth the money, and more. Among the 500 you can find something to meet every occasion and subject.

"A Wild Goose Chase"

A unique story is told in the Ford Educational Weekly, No. 149. "A Wild Goose Chase," of how a few years ago a flock of wild geese in their migration from the southland to James Bay, stopped to rest on the farm of Jack Miner at Kingsville, Ontario. Jack not only protected the birds from hunters, but fed them, and they stayed a number of days with him. Now year after year they make a regular stop at Jack's farm, and the flock that first came brought back friends with them until thousands of wild geese visit the farm each year.

On the farm they are so tame that anyone can go right up to them but in the marshes outside the farm they are again the wild birds frightened of all mankind.

Besides scenes showing thousands of birds swimming around the pond at Miner's farm there are many unusual ones showing the flocks in flight and the strange figures they form as they fly.

Jack claims that the birds are not naturally wild but because of their treatment by man have come to be afraid of him, and that any birds will respond to this friendliness once they have been convinced that man is their friend and not their enemy.

The Ministers' Pay.

I

The average pay for a minister they say
Is a dollar and eighty-seven cents a day.
Then tell me pray—
How can he avoid dismay?
How can he manage his bills to pay?
Where can he go and where can he stay?
When God's people pay
Only a dollar and eighty-seven cents a day?

II

O you who have a hope of heaven
To whom God has so many blessings given
What can you say
If your minister will not stay
And starve on what you pay,
A dollar and eighty-seven cents a day?

III

What if in desperate straits
His sacred calling he forsakes
And to manual labor turns
Where he living wages earns
And every week a fat envelope takes
With joy, for wife and kiddies' sakes.

IV

Yet he has a yearning still
His sacred calling to fulfill
But how can he, tell me pray,
When God's people pay
A dollar and eighty-seven cents a day?

V

What will be the future of the church
With God's servants left thus in the lurch?
'Tis not hard to say.
They'll close their doors some day,
Their minister gone away
Because God's people pay
Only a dollar and eighty-seven cents a day.

VI

Yet surely the church will not suffer such disaster
For at heart she is loyal to her Master.
Even now with His Spirit she is taking fire
And is learning that "the laborer is worthy of his hire."
And soon to her faithful ministers she will say
From henceforth a living wage we will gladly pay.

J. A. Mitchell,
Norwood, R. I.

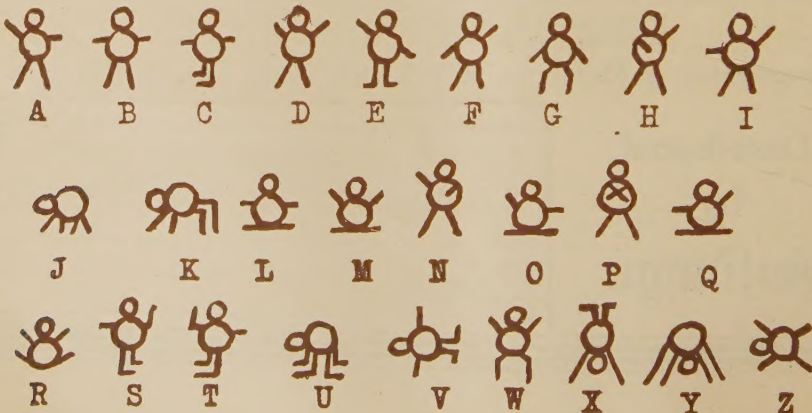
Mystery Code.

Following is a code alphabet for messages to boys and girls, and others. A similar code was used recently for announcing a Y. M. C. A. event and the boys who worked it out told others and the publicity was doubled and tripled.

The code was designed by L. E. Ashmus, physical director, West Side Y. M. C. A., Cleveland.

The code message can easily be made on mimeograph wax paper or may be in black ink and a zinc etching made.

Rev. J. E. McAfee, Summit, N. J., has sent all his supply of the pamphlet, "Religion and Democracy," mentioned in The Expositor. Many who made requests will not receive any because there are no more, and McAfee hasn't time or postage to explain to so many.



EVERY SUCCESSFUL MINISTER

has succeeded because he did something out of the ordinary. Fruitful action does not come out of empty pews or cushioned chairs, filled with spineless human incumbrances. How often you have witnessed the spectacle of a visiting Lecturer, Preacher, or Entertainer attract, entertain, charm, convince, *array*, and sway a vast audience, winning them completely to his way of thinking and arousing them to certain action. Do you want that power in your pulpit? The secret of that power is found in all of our lecture and sermonic material. Let us demonstrate how you may win new people to the cause of Christianity by giving lectures in your community, and how you can hold your attendance through the coming trying months through the helpfulness of our sermonic and other material. **YOU WANT AND NEED THEM. GET THEM.**

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(Deposit before drawing)

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(Humorous—Human—Inspiring)

THE AUCTION SALE OF A BOY

(Social forces and boys' souls)

SOMEONE EXPLODING MY BUBBLES

(Life's pricked bubbles)

THE FARMER'S MINISTER

(A new outlook)

THE PRAISE OF HYPOCRISY

(Revealing life's web of lies)

ON THE THRESHOLD OF THE UNSEEABLE

(Inspirational visions of the beyond)

THE FAILURE OF SUCCESS

(Be great, though successful).

THE FATHER'S CROSS

(The great business of fatherhood)

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GENERAL INDEX—MAY

Any matter not numbered as an illustration is indexed herewith.

	Page		Page		Page
Advertiser, popular	801	Forty martyrs and forty crowns—Swaffeld	834	Prayer Meeting Department	823
Anniversary service	800	Harvests, sowing our—Jowett	831	Prayer meeting plan	805
Attendance, "Time Clock" method of recording	801	Homiletic Department	831	Propheteers	795
Best of recent sermons	831	Homiletic Year	809	Religion in a five-room house—Hopper	833
Biblical Criticism, story of—Hartman	784	Illustrations from recent events—Gilbert	807	Religious Review of Reviews	825
Book notices	830	Illustrative Department	807	Rural preacher a book distributor	792
Calendar, print this on your	805	Interchurch World Movement	815	Sermon topics	835
Cess-pool minds and mouth spread mental typhoid	794	Lecture topics	835	Strangers, reaching the	800
Children's sermon—Swaffeld	834	Loyalty bonds	801	Strangers, welcome to	801
China, authoritative statement on	787	Memorial Day	811	Telephone bell rings, when the	799
Christian fellowship	827	Memorial Day thought	798	Temperance	825
Church attendance bonds	798	Methods Department	797	Tenth legion committee	804
Church raised a half million, how one	803	Mothers' Day	809	Texts from the sermon, striking—Note book of Dr. Meldrum	789
"Clean-up" day, have a	801	Mothers' Day suggestions	797	Unusual	806
Crime, some facts about	793	Much in little	804	Visitors guests, not strangers, call	799
Curiosity and remedy	802	Needs of the nation—Eddy	781		
Cut gems	806	Parable of moving vehicles. Safed the Sage	788		

ILLUSTRATION INDEX

First figures below refer to illustrations; second to page numbers.

No. Page	No. Page	No. Page
Achans in the camp...397-807	Heights yield to stout hearts 421-813	Murder, apologizing for failure to 401-808
Bright and clean 409-810	"Lafayette, we are here" 418-813	Patriotic note, the. 420-813
Consecration 395-807	Language of love, understood 400-808	Prophet with honor. 396-807
Converted by a blow. 398-807	Life, the white 404-809	Purity, heaven of. 411-810
Creed, better than his. 392-807	Maternal feeling of the soldier 405-809	Purity, manly 410-810
"Dead on the field of honor" 422-813	Memorial Day, the new.414-812	Purity, power of. 406-810
Failure to sign loses \$700,000 391-807	Memorial, our national.415-812	Rivers, drinking of the great 393-807
Flanders field 417-813	Men and the church, strong 394-807	Soldiers' Memorials 424-814
French scouts among the crosses 416-812	Mother hood, testimonies 408-810	Texts and themes for Memorial Day 412-811
"Glorify the room" 402-808	Mothers, testimony to. 407-810	Texts and themes for Mothers' Day 403-809
Gone west! 423-814		Then what? 425-814
Good for evil, paying. 399-808		"What mean ye by this service?" 413-811
Hail! and—Farewell. 419-813		

SCRIPTURE INDEX

First figures below refer to illustrations; second to page numbers.

No. Page		No. Page		No. Page	
Gen. 1:16	-790	Haggai 1:9	-790	Rom. 15:24	-791
Ex. 1:12	-791	Matt. 3:1	396-807	Rom. 16:18	397-807
Ex. 12:26	413-811	Matt. 13:46	395-807	1 Cor. 1:27	398-807
Num. 22:31	398-807	Matt. 21:29	392-807	1 Cor. 12:2	401-808
1 Sam. 24:14	-789	Mark 6:31	-833	1 Cor. 19:31	-833
1 Kings 1:32	-790	Luke 11:42	-791	2 Cor. 3:6	392-807
2 Kings 14:8	-791	Luke 17:27	391-807	2 Cor. 8:5	395-807
Job 6:6	-790	Luke 22:61	398-807	Gal. 1:17	393-807
Job 16:4	-791	John 1:6	396-807	Col. 3:23	-833
Job 32:9	-790	John 4:14	393-807	1 Tim. 5:14	394-807
Psa. 39:8	394-807	John 12:24	-831	Heb. 13:2	-833
Psa. 119:9	404-809	Acts. 20:29	397-807	Jas. 2:8	400-808
Isa. 38:16	-790	Acts. 20:31	400-808	1 Pet. 2:20	399-808
Isa. 53:7	399-808	Rom. 1:22, 23	401-808	1 Pet. 4:9	-833
Jer. 20:8	394-807	Rom. 2:29	392-807	1 Pet. 5:2	397-807
Hab. 1:16	401-808	Rom. 6:16	395-807	1 John 2:10	400-808

The Clergyman Whose Salary Was \$120,000 a Year.

In these days, when people in all walks of life are trying to increase their salaries to meet their increasing expenses, the story of the Rev. Thomas Carey, minister of the First Religious Society of Newburyport, Massachusetts, at the time of the Revolutionary War, is interesting.

Since Newburyport in those days was an important town and the home of many wealthy people, Mr. Carey's normal salary was one

thousand dollars, a large one for the times, and in its purchasing power equal to a much larger one now. But toward the end of the war the paper currency depreciated so greatly that, as the records of the parish show, it became necessary to call frequent meetings to keep the minister's salary high enough to enable him to live comfortably. It was finally fixed at twenty-four thousand pounds, or one hundred and twenty thousand dollars.—Youths' Companion.

F. M. BARTON, Editor,
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